The Relief Society Magazine

VOL. 48 NO. 12 Lessons for March DECEMBER 1961

In Joyful Trust

Iris W. Schow

Come from your fields, oh, shepherds,
From your drowsy flocks of sheep;
On this one night leave your vigil
With the stars while others sleep.

For the heavens are filled with rapture,
Hours prior to the morn,
And an angel speaks to tell you
That the infant Lord is born.

Come from your plains, oh, Wise Men;
Leave your ancient scrolls and charts;
Leave your ponderings and parchments
For the knowledge faith imparts.

For a new star glows in splendor,
Spotlighting the little town.
And on David's ancient city
Rests the seal of heaven's crown.

Come in witness to the glory
Which the Father has unfurled
Through an Infant's cry, and an angel's song,
And a new star over the world.

The Cover: Virgin and Child, From a Painting by Carlo Dolci
Transparency by Camera Clix

Frontispiece: Sheep in Pasture, Wasatch Mountains, Utah
Photograph by Willard Luce

Cover Design by Evan Jensen

Cover Lithographed in Full Color by Dereset News Press

From Near and Far

I wish to congratulate you on the excellent quality of each issue of our *Magazine*. It is a continual source of inspiration to the sisters. *The Relief Society Magazine* has been bringing sunshine into my home for seven years. Thanks for so many nice stories, the beautiful pictures on the covers, the lessons, the cooking recipes, and the beautiful poems. The cover for the July *Magazine*, "*This Is the Place Monument*," is my favorite. I was there at the dedication. It was a most impressive occasion.

—Maude B. Reel
Los Angeles, California

I have been a member of Relief Society for over thirty years. I have learned how to quilt and how to do many useful things. I do so much enjoy the lessons and the stories and poetry in the *Magazine*. The October issue came this morning, and the autumn colors on the cover are beautiful.

—Angie Lavon Stone
Pocatello, Idaho

Last night I studied the literature lesson in the July 1961 issue of *The Relief Society Magazine*, and today attended the class on it. Both were a beautiful experience. I re-read the poetry in the July issue and found it all most delicate, deep, and appealing. Since now there seem to be few places where such lovely poetry is printed, I want to let you know how much I enjoy and appreciate the *Magazine*. .

—Dorothy J. Roberts
Salt Lake City, Utah

Please accept my appreciation for a wonderful *Magazine*. My family have enjoyed it very much. My thanks go to my sisters in Libby, Montana, for the wonderful opportunity to enjoy Relief Society and the *Magazine*. It was a source of great joy to me through several months of illness last year. I looked forward to each new issue and read every *Magazine* several times.

—Esther Eilertsen
Libby, Montana

I simply can't let another month go by without letting you know of my appreciation for the *Magazine*. Since my grammar school days it has played a big part in my life — my mother read the stories to us then. I shall never forget one story in particular — "Grandma Jackson" — which was in the *Magazine* about 1947. We loved to read it over and over. Having been a member of Relief Society since my early 'teens, I have had close contact with the *Magazine*, and now, as a *Magazine* representative for our branch, I can truly say it is a joy, for it sells itself.

—Valeria M. Mitchell
Athens, Alabama

The articles in the *Magazine* inspire me to live better each day and continually build upon my testimony, and thus the testimonies of my family are influenced. The lessons are giving me a rich and varied education and a text to teach and be taught by. I have served as president, secretary, visiting teacher, and class leader for the work meeting and literature class. Through these years the *Magazine* has been my companion and guide. The reactions of women in the Church to a wide variety of experiences are brought out in the stories in such a way that I feel as if I were there. These women influence my reactions to my problems, my large family, my dear husband, and my Church.

—Beth Milner Raynes
Menlo Park, California

I enjoy *The Relief Society Magazine* immensely and look forward to it every month. At times when I need help spiritually and mentally, and I read the *Magazine*, I am always inspired and life seems more worthwhile and gives me just the uplift that I need, and, at other times, when I need to be humbled, it does that, too. I think it is one of the best *Magazines* published anywhere.

—Mrs. Aleta Drew
Orem, Utah

THE RELIEF SOCIETY MAGAZINE

Monthly Publication of the Relief Society of The Church of Jesus Christ of Latter-day Saints

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PRESIDENT J. REUBEN CLARK, JR.

In Memoriam—
President J. Reuben Clark, Jr.

1871 - 1961

MAN OF FAITH

President Hugh B. Brown
Of the First Presidency

THE request to write about a beloved brother and associate is accepted gratefully, though with hesitation. I'm grateful for the opportunity to draw attention to the sterling worth of a giant soul, but no writing or words could add luster to his illustrious life. His life is his eulogy. I hesitate because President Clark's stature was such that no single article, in fact, no biography could do him justice though it should be written by a modern Boswell.

His date and place of birth, his education, marriage and family life, his distinguished public career and devoted and efficient service in the Presidency of the Church were all noted and published when we celebrated his 90th birthday and later mourned his passing.

As we attempt to analyze and assess his sterling qualities and call attention to the threads of gold which lent a sheen to the pattern of his life, some basic characteristics seem to stand out from the many which might be noted. His steady course from childhood to four score and ten demonstrated what Longfellow noted: "How far the gulf stream of our youth may flow into the arctic regions of our lives."

FAITH: Faith was the rock foundation upon which his character was built from his earliest childhood. His own faith, inspired and buttressed by that of his parents, saved his life on several occasions when he was but a child, and in later life his faith, coupled with the saving faith of others, wrought modern miracles. I quote from one of his General Conference talks:

> As I think about faith, this principle of power, I am obliged to believe that it is an intelligent force. Of what kind, I do not know. But it is superior to and overrules all other forces of which we know. It is the principle, the force, by which the dead are restored to life.

His great faith and discriminating sense of values prompted him, without hesitation, to accept the call of President Heber J. Grant. To quote his law partner and Church associate, Albert E. Bowen: "His numerous influential and powerful friends in the East have found it difficult to understand his abandoning offers of lucrative association and worldly prominence for the relative obscurity of his position in the Church, with its absence of all chance for material emoluments — but President Clark does not look upon this as a sacrifice, neither does he pose as a martyr to the cause."

STAMINA: It has been said that stamina is what enables the thoroughbred to go the extra mile, to endure to the end. This quality

is a compound of faith, courage, determination, and self-confidence. He possessed all these to the N'th degree.

SENSE OF VALUES: His predecessor as an ambassador to Mexico, Dwight Morrow, a very wealthy man, said he had never met a man who was so completely unawed by money or those who possess it. We who were very close to him were often amazed at the clarity with which he saw straight through sham and pretense, how he remained aloof and impervious to the little arts and devices by which little men sought to ingratiate themselves. Again quoting Brother Bowen:

> His powerful mind had a way of brushing aside all the overburden of superficiality or deceptive gilding and laying the basic issue bare at the roots. He knows, too, how ephemeral worldly honor and public plaudits are. He is not seduced by them away from the central purpose of his life.

SPIRITUALITY: While President Clark was an intensely practical man, and loved the good earth, he was always deeply spiritual. In fact, he believed all things to be spiritual, that all converge into one grand unity, that the material world in which we live is governed by spiritual forces, and that all experiences gained in the realm of truth are intended to be preparatory for what lies ahead. He placed at the disposal of the Church all his experiences, training, power, and outstanding abilities. He disdained, in fact, despised, subterfuge, sham, insincerity, and pretense.

INDUSTRY: His associates, both in the Government office and in the Church, knew him to be one of the hardest working men in public office. We who were privileged to see some of his work in the law office recall his taking off his coat, going into the library at 5:00 P.M., when the rest of the staff left for home, and finding him there when we returned for work the next morning. He thought nothing of an all-night search for cases and precedents. He was never satisfied until he had tapped all the facets of legal knowledge available on the case in hand. Among President Clark's distinguishing characteristics were an unusual capacity or an indomitable desire for work. He seemed to have a virile and irresistible energy.

HUMILITY: While much of his life was spent in high office, and while he was the subject of praise and adulation, the art of blandishment did not affect him. He was a truly educated man, but his education seemingly tended to emphasize to him the limitations of his knowledge as he glimpsed the vast unknown. His humility grew in large measure out of his lifelong study of the life of the Master, which life he consistently emulated.

On one occasion, when President Clark was introduced to an audience with somewhat effusive reference to his distinguished career, he said, "If I could believe one half of the things that Brother ..... has said about me were true, I would be very happy indeed. But we all know ourselves better than anyone else knows us, and we can take our measure, if we will, and have the good things that are said about us be as the end that we shall try to reach."

At the time President Clark was sustained in the First Presidency, he made the following statement in General Conference:

> I am deeply aware of and deeply grateful for the great honor that people have bestowed upon me. I am also aware that a responsibility equally great comes with that honor. May I say that just now I am thinking more about the responsibility than about the honor. Should any of you have hopes about my work in this high office to which I am called, I trust I shall not too much disappoint you. If any of you have misgivings, I can only say that your misgivings can hardly be greater than my own. I am keenly conscious of my own deficiency. I come late in life to a new work.

INTEGRITY: An incident will illustrate his honesty, integrity, and fidelity to high ideals, even when away from the Church and in high public office. He, of course, having been raised in the Church, had personal convictions about the use of liquor and tobacco. The prohibition law was in effect in the United States when he was ambassador to Mexico. He knew that the embassy, including the land it occupied, were strips of the United States Territory. He therefore made the public declaration that "while I am ambassador to Mexico, no alcoholic liquors will be served in the United States Embassy." This was long before he was called to the First Presidency. His rugged honesty, physical stamina, and capacity for work were due, in part, to his early life on the farm in Grantsville.

ONE may ask, "What did he leave to posterity in addition to his example of devoted service?" Any student of Church literature will find some of its richest volumes written by President J. Reuben Clark, Jr. If you read the little booklet, "To Them of the Last Wagon," you will be impressed, as some commentators were, a few of which we quote. "Soul stirring, imaginative tribute to all the unmentioned and unnoticed followers." "Gripping and inspiring recitals of the trials of Mormon pioneers." "Classical excellence was a source of unbounded pleasure. Fine Biblical style of feeling and of writing."

He also published a work known as "Wist Ye Not That I Must Be About My Father's Business?" of which Dr. John A. Widtsoe wrote, "The Author, with great skill, has made the visit real to us who live far away from it in time, a real gift to Bible students." And another author said, "I am intrigued by the vividness of the narrative and awed by the completeness of the research."

No more scholarly work has been done on the New Testament gospels and Third Nephi than was done by President Clark in preparing, "Our Lord of The Gospels," and his radio series, later published in book form, "On the Way to Immortality and Eternal Life," is in a class by itself. Later he published a most valuable work on "Why the King James Version." He also published many treatises, analyses, and State documents while in the Department of State.

Indicative of the estimate in which his associates held him, may we quote a few tributes from distinguished associates. President Hoover said of him, "Never have our relations been lifted to so high a

point of confidence and co-operation, and there is no more important service in the whole of foreign relations with the United States." Henry L. Stimpson, Secretary of State, wrote: "Your distinguished service as an American Ambassador to Mexico has reflected signal credit upon our Department of State."

A lifetime friend, law partner, and associate in the General Authorities, Albert E. Bowen, wrote of President Clark as follows:

> The personal endowment and qualities which have made possible his varied and distinguished achievements are perhaps three, with their corollaries: First, a vigorous and discriminating intellect. His is the rare power of penetrating through all confusing, superficial envelopments to the root and marrow of confronting problems. Second, a prodigious power of work, a constitution which seems able to respond to any demand that may be made upon it. Work is his vocation and his avocation, his pursuit and his pastime. Three, an uncompromising, undeviating honesty — intellectual and moral honesty. "Face the facts" is a characteristic expression of his. He spends no time in working upon schemes of deviation. Having been surrounded with abundant opportunity for graft and acquisition, he has come through without the smell of fire upon his garments. To him sham and pretense are an abomination.

Senator Philander C. Knox wrote of him:

> I regard him as one of the soundest and most diligent lawyers of my acquaintance. He has specialized in international, commercial, and legal affairs, and, in my opinion, it would be difficult to secure the combination of sound judgment, natural aptitude, and special training that Mr. Clark possesses.
>
> I regard his views and opinions on the vital questions involved equal to those of any man in America. In speaking in the Senate today I shall put in the record an analysis of the treaty made by Major Clark with the observation that it displays the most thorough grasp of the intricate subjects involved, yet presented and made by a man possessing one of the ablest analytical minds I know.

Chief Justice Charles Evans Hughes, when Secretary of State, wrote to President Clark about some work he had done for the Department of State:

> You brought to the task not only the great advantage of your ability and aptitude and your experience as a former solicitor of the department, but energy and sympathy with the objects we were trying to attain, which made your association with our work a matter of the utmost personal satisfaction on my part.

President Clark served under eight Presidents of the United States in the Department of State and as ambassador. He also served as counselor to three Presidents of the Church.

During forty-six years of his life, a gracious, lovely lady stood by his side. Her never-failing faith in him, her encouragement and self-sacrificing loyalty, sustained him through the lean years of their early life and she carried her full share of the load. Her beauty, poise, and queenly bearing refined the atmosphere of the distinguished international society in which they moved in later years.

They were parents of three lovely and highly gifted daughters and a worthy son.

Let us say of our esteemed colleague what Antony said of Brutus:

> His life was gentle, and the elements so mixed in him that nature might stand and say to all the world, "This was a man."

Josef Muench

WINTER IN YOSEMITE NATIONAL PARK
CALIFORNIA

Sacred Night

Lela Foster Morris

Chimes of distant bells are heard across the snow,
Within, the grate fire fades, whispers, and burns low,
Leaving the room to darkness and to me,
Save for the gentle glow of Christmas tree,
Whose lush low hanging branches loosely hold
Perfume like frankincense and myrrh of old.

I surely feel a holy Presence here,
On this most sacred night of all the year;
It seems a benediction from above
Fills this quiet home with reverence and love;
In prayerful humility, I stand before the tree,
Whose shining star commemorates our Lord's nativity.

In his name may we know lasting peace,
From strife and war may all men win surcease;
May righteousness and joy reign throughout the earth,
All nations glorify the memory of his birth.

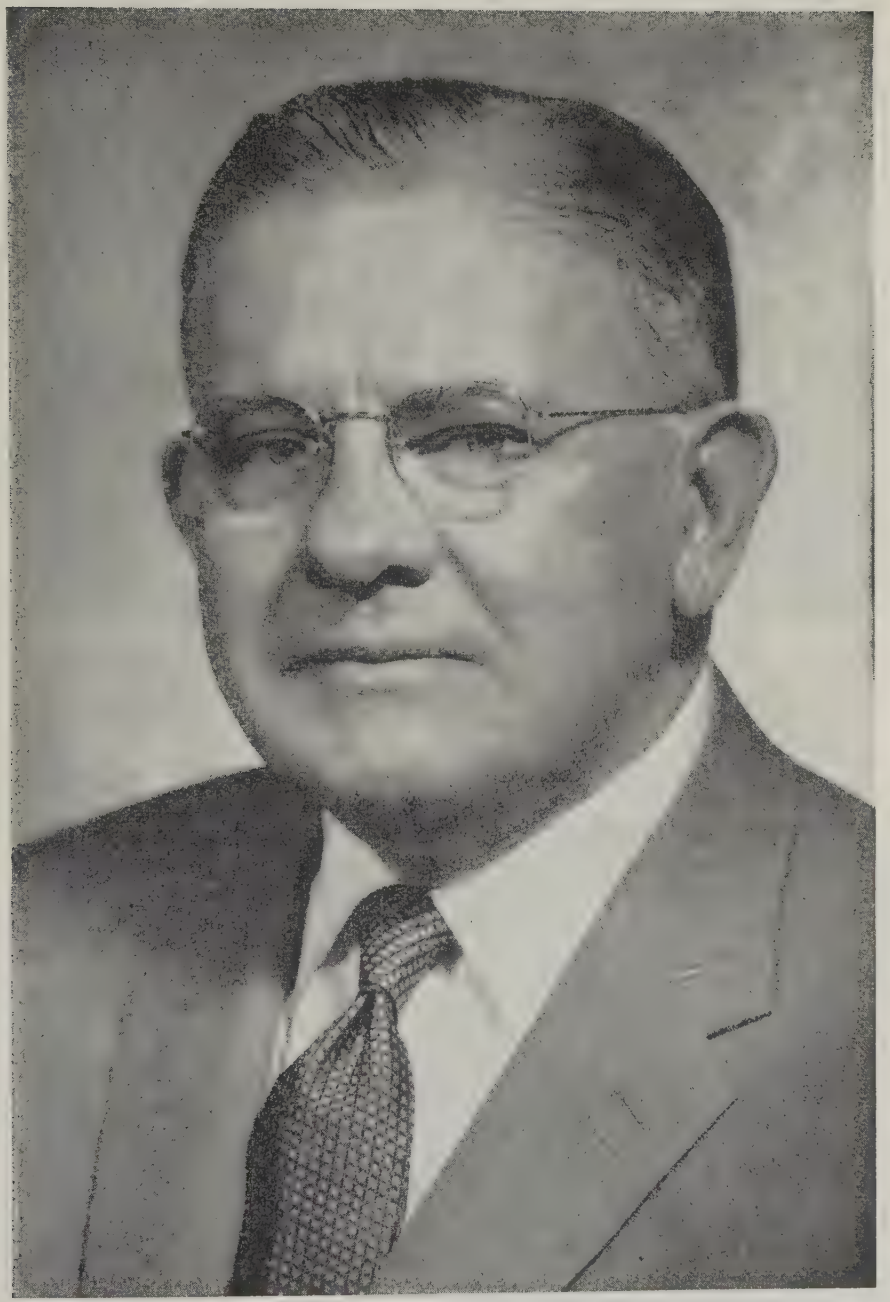
Henry D. Moyle, First Counselor in The First Presidency

ON October 12, 1961, President Henry Dinwoodey Moyle, Second Counselor in the First Presidency, was appointed, ordained, and set apart as First Counselor in the First Presidency of the Church, to fill the vacancy occasioned by the death of President J. Reuben Clark, Jr., on October 6, 1961.

President Moyle had served as Second Counselor in the First Presidency since June 14, 1959, at the time of the passing of President Stephen L Richards. At that time Elder Harold B. Lee wrote for *The Relief Society Magazine*: "President David O. McKay announced his new Second Counselor, Henry D. Moyle — which appointment, as the President explained, was inspired from the proper source — the Church realized that, literally, the Lord had put his hand upon the man needed for the work to be done. . . ."

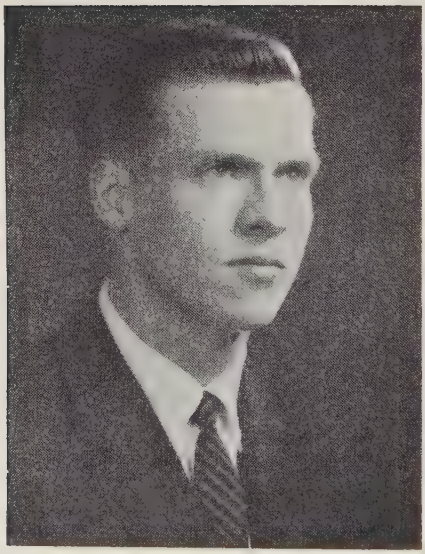
President Moyle, a leader of great spirituality, broad experience, and wise judgment, was born in Salt Lake City, Utah, April 22, 1889, a son of James H. Moyle and Alice E. Dinwoodey, true representatives of the pioneer heritage. He was educated in Salt Lake City schools, received his bachelor of science degree from the University of Utah, a law degree from the University of Chicago, and did graduate work at the University of Freiburg. He served three years as a missionary in Germany and was a captain of infantry in the First World War. He was United States District Attorney for Utah and was active in many business interests. For ten years he presided over Cottonwood Stake in Salt Lake County, where his vigorous leadership in the Welfare Program resulted in his appointment in 1936, by the First Presidency, as a member of the General Church Welfare Committee, and a year later he became chairman. His long devotion to missionary work has been of inestimable value in spreading the gospel message throughout the world. As President Moyle declared in his October 1961 Conference address: ". . . you cannot be close to missionary work without being conscious of and without acknowledging the fact that the Lord has touched the hearts of men all over the world and made them responsive to the humble testimonies of the elders. . . ." The testimony of President Moyle is at once humble and yet spiritually resplendent, and so inspirational that it has touched the hearts of the entire Church.

In 1919 President Moyle married Alberta Wright, a gracious and beautiful woman, who has been a true helpmate and an inspiration and comfort to President Moyle. Sister Moyle, in her travels with President Moyle, has become known and loved by thousands of Relief Society women, who have been uplifted and blessed by her faith and her lovely spirit. President and Sister Moyle have had three sons, two living, and four daughters.



PRESIDENT HENRY D. MOYLE

PRESIDENT HENRY D. MOYLE
AND HIS FAMILY



Upper picture, seated, left to right: President Henry D. Moyle; Janet Moyle (Mrs. Veigh J. Nielson); Virginia Moyle (Mrs. Howard J. Marsh); Sister Alberta Wright Moyle (wife of President Moyle).

Standing, left to right: Marie Moyle (Mrs. Frank G. Wangeman); Alice Moyle (Mrs. Kenneth W. Yeates, Jr.); Henry D. Moyle, Jr.

At left: Richard Wright Moyle.

Henry D. Moyle, Jr. is President of the recently organized French East Mission; Richard is a student at the University of Utah; Alice Moyle is married to Kenneth W. Yeates, Jr.; Marie is the wife of Frank G. Wangeman; Virginia is Mrs. Howard J. Marsh; and Janet is Mrs. Veigh J. Nielson. President and Sister Moyle have twenty-four grandchildren.

The sisters in all the stakes and missions of the Church rejoice in the appointment of President Moyle as First Counselor in the First Presidency, and their prayers are with him and his lovely family. Relief Society women throughout the world may well be directed by President Moyle's counsel to be always aware of the Heavenly Father's nearness "and the blessings which we receive. . . ."

The sisters of the Church are grateful for the faith and inspiration expressed by President Moyle in his Conference address of Saturday, September 27th, in which he declared: "We know without any question of a doubt that the blessings which descend upon us as a people are directly commensurate with our faithfulness. . . ."

First Fall

Margery S. Stewart

In the winter morning
Wild and white on the winnowed
Peaks, snowflakes ride
On silver runners
Down the secret lakes of skies,
Down the glassed slopes
Of December.

There was a touch warning
Me to waken, to the wind-sowed
Fields, to the wide
Pillage of storm, summers
Of summer silenced, snow passes my eyes —
Snow on the April branches
I remember.

Always beauty falls, falls
Through my palms. . . .
But while it falls, feeds me
With its bread . . . its psalms.

Boyart Studio

PRESIDENT HUGH B. BROWN

President Hugh B. Brown Appointed Second Counselor in the First Presidency

PRESIDENT Hugh B. Brown, Counselor in the First Presidency, was appointed, ordained, and set apart as Second Counselor in the First Presidency, on October 12, 1961.

This distinguished honor and sacred responsibility came to President Brown following years of devoted and inspired service to the Church in many capacities. He has long encouraged, comforted, and blessed the members of the Church, and has inspired and directed young men and women in fields of service and spiritual development.

President Brown was born in Salt Lake City, Utah, October 26, 1883, the son of Lydia Jane and Homer M. Brown. In his young manhood he went to Canada with his parents, and at the age of twenty-one, he was called upon a mission to Great Britain. Among his later callings to service in the Church have been the appointment as the first President of Lethbridge Stake; President of Granite Stake; twice President of the British Mission, Co-ordinator for Church servicemen in World War II, and a member of the faculty of Brigham Young University, where, in addition to his teaching responsibilities, he acted as co-ordinator for servicemen who were attending the University.

In 1953 Elder Brown was sustained as an Assistant to the Council of the Twelve; in 1958 he was sustained a member of the Council of the Twelve; and in June 1961, he was sustained as a Counselor in the First Presidency.

ZINA YOUNG CARD BROWN
(Wife of President Hugh B. Brown)

President Brown's beloved wife, Zina Y. Card, whom he married in the Salt Lake Temple in 1908, has been a gracious and devoted helpmate to her husband, and an inspiration and blessing to the women of the Church. At the time he accepted the calling to be a member of the Council of the Twelve, President Brown said: "My beloved wife Zina Card Brown is more responsible for my being here than I am. . . . Zina believed in me when I did not believe in myself." President and

ZINA LYDIA BROWN
(Mrs. G. P. Brown)

ZOLA GRACE BROWN HODSON
(Mrs. W. G. Hodson)

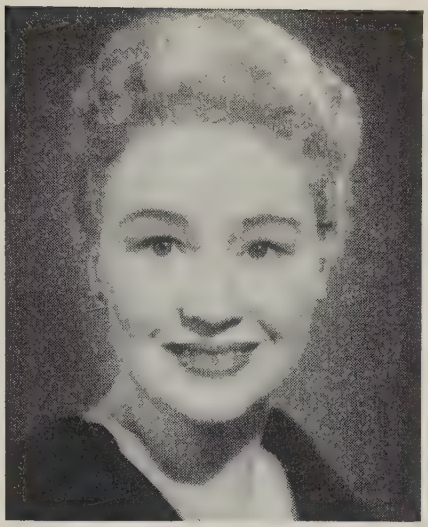
HUGH C. BROWN

MRS. LAJUNE BROWN MUNK

Sister Brown are the parents of two sons and six daughters. One son, Hugh Card Brown, was killed in 1942, while serving in the Royal Air Force. The lovely daughters are all mothers and homemakers.

The wide and distinguished participation of President Brown in civic affairs, under two Governments (Canada and the United States), and his considerable training and experience in law and business, his commission as a major in the British Army, and other exacting responsi-

MARGARET BROWN JORGENSON
(Mrs. Clinton O. Jorgenson)



MARY MYRTICE BROWN FIRMAGE
(Mrs. Edwin R. Firmage)

CAROL RAE BROWN BUNKER
(Mrs. Douglas Bunker)

DR. CHARLES MANLEY BROWN

bilities, have given him a background in the temporal concerns of people which greatly increases his capacity as a leader, a counselor, and as a man of rectitude, strength, and devotion — a great man in the counsels of men.

It is the blessed privilege of the women of the Church to sustain and uphold President Brown in this high calling to the First Presidency, and to accept in gratitude his leadership of inspiration and deep and seasoned wisdom.

Gordon Bitner Hinckley Appointed to the Council of the Twelve

Elder Mark E. Petersen
Of the Council of the Twelve

ELDER GORDON B. HINCKLEY

As Mormonism has become a world-wide movement in recent years, the missionary system of the Church has taken on tremendous proportions. It involves the labors of more than 9,000 missionaries in sixty-four missions in twenty-eight nations in all parts of the free world.

Through it last year approximately six million missionary tracts and one half million copies of The Book of Mormon were distributed, resulting in 48,000 convert baptisms, a figure which probably will be doubled in 1961.

It is a great pulsing, progressive enterprise which touches intimately the lives of hosts of people both within and without the Church.

At the heart of it all sits a young man who co-ordinates its manifold activities under the direction of the First Presidency of the Church. He is Elder Gordon Bitner Hinckley, appointed as the newest member of the Council of the Twelve at the October 1961 General Conference of the Church.

Over his desk and through his telephone pass literally thousands of communications pertaining to this work. They come from the missions themselves, from homes of missionaries, the Selective Service, colleges, printers, editors, writers, and translators.

They pertain to assignment of missionaries, to transfer, when necessary, to care for the sick in the field, and death when that occasionally happens; to preparation and publication of mission literature in scores of tongues, to radio scripts, TV programs, and even to transportation problems.

Elder Hinckley has literally grown up with this modern missionary enterprise, and the details of its operation not only are directed but in a considerable degree have been developed by him.

His missionary activity began in the depth of the depression, when there were relatively few missionaries in the field. That was in 1933. Having graduated from the University of Utah with a Bachelor of

ELDER GORDON B. HINCKLEY AND HIS FAMILY

Front row, left to right: Clark Hinckley; Cynthia Hinckley.

Back row, left to right: Virginia Hinckley; Marjorie Pay Hinckley, wife of Elder Hinckley; Elder Gordon B. Hinckley and granddaughter Heather Barnes; Kathleen Hinckley Barnes; N. Alan Barnes.

Insert: Richard G. Hinckley, serving on a mission in Germany.

Arts degree in June of the previous year, he was preparing to enter Columbia University School of Journalism when he received his call to go to England.

Elder Joseph F. Merrill of the Council of the Twelve became president of the European mission in 1934, and recognizing the exceptional talents of this young missionary, he chose him as a special assistant in administering many of the affairs of the mission.

Returning home at the close of his successful period of service, he was appointed by the First Presidency to work with President Stephen L Richards in the newly organized Church Radio, Publicity, and Mission Literature committee.

In this capacity he prepared numerous aids for missionaries, including film strips, thousands of radio scripts, and the supervision of the mission literature for all the missions.

One of his most important contributions in this connection was his work on the "Fulness of Times" series, consisting of thirty-nine half-hour dramatizations of Church history. These were produced in Hollywood by the finest talent available. Elder Hinckley wrote most of the scripts for the series, edited all of them, and supervised their production. This series has been used throughout the world and has been presented over at least 500 different radio stations which contributed their time without cost for the Church.

He also produced a second series from The Book of Mormon under the title, "A New Witness for Christ," which also saw wide distribution.

FOR years he has had the responsibility of producing the Sunday night Church broadcast over KSL. He has furnished radio programs for hundreds of other stations, and has carried the detail for our Church participation on "Columbia's Church of the Air" broadcasts.

In 1938-39 the Church had an exhibit in the San Francisco World Fair on Treasure Island, which also was assigned to Elder Hinckley. For this purpose a scale model of the Salt Lake Tabernacle was made, and organ recitals and an illustrated story of the Church were presented there to tens of thousands of World Fair visitors.

Elder Hinckley fulfilled a similar responsibility for the centennial of the discovery of gold in California. He supervised the building of a replica of the cabin occupied by the members of the Mormon Battalion when gold was found on January 24, 1848. On the occasion of this celebration, Governor Earl Warren, now of the United States Supreme Court, paid glowing tribute to the Mormon people.

Elder Hinckley was assigned by President George Albert Smith to write, *What of the Mormons*, setting forth facts on the Church and its history for presentation to the governors of America who met in Salt Lake City for convention in 1947. The book has since become one of our most widely used missionary volumes.

Elder Hinckley wrote *The Life of James H. Moyle*, the father of President Henry D. Moyle. He has authored scores of pamphlets and newspaper and magazine articles.

He also worked on a committee which has produced the temple ceremonies in thirteen different languages, including German, Dutch, Danish, Swedish, Norwegian, Finnish, French, Spanish, Tahitian, Tongan, Samoan, and Maori.

He has traveled extensively in the Orient in connection with his missionary assignments. He was caught in the anti-American rioting in Tokyo in 1960, and was in Korea last May when the military took over the government there. Shooting occurred beneath his own hotel windows.

At the age of twenty-seven he was named a member of the Deseret Sunday School Union Board and served in this capacity for nine years. In 1946 he became a counselor in the East Mill Creek Stake Presidency and ten years later was made stake president. He was sustained an Assistant to the Council of the Twelve on April 6, 1958.

Elder Hinckley was born June 23, 1910, to an outstanding Mormon family. His father was Bryant S. Hinckley, for years President of the Liberty Stake and later of the Northern States Mission. His talented mother was Ada Bitner Hinckley, a woman of rare insight and faith.

He is blessed with a remarkable wife in the person of Marjorie Pay Hinckley, who herself has been a devoted Church worker from childhood. They have five children.

Still a young man, Elder Hinckley's talents will be a blessing to the Church for years to come. He is a choice vessel in the hands of the Lord.

Thorpe B. Isaacson Appointed Assistant to the Council of the Twelve

Elder LeGrand Richards
Of the Council of the Twelve

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THORPE B. ISAACSON

WHEN Elder Thorpe B. Isaacson was sustained in the General Conference of the Church on Saturday, September 30, 1961, as an Assistant to the Quorum of the Twelve Apostles, his friends from far and near who appreciate his faith and his ability were very pleased.

One of our Articles of Faith reads: "We believe that a man must be called of God, by prophecy . . . ." We are sure that Elder Isaacson was so called.

When Bishop Marvin O. Ashton passed away fifteen years ago, I was privileged, as the Presiding Bishop, to choose a counselor to take his place. I selected Elder Isaacson because I thought his heart was right before the Lord and his fellow men. He was then serving in the bishopric in my ward. My family and I were very favorably impressed with him. When I mentioned his name to President George Albert Smith, also a member of our ward, he heartily approved my recommendation.

When President Smith asked him if he would be willing to serve as my counselor, he responded in the affirmative and asked if he might take the matter up with the officers of the insurance company, for which he had been general agent for many years. He wanted to see whether they would permit him to retain his agency and appoint a manager to insure him against the loss of his continuing income. He stated that if his company would not grant him this request, he would tell them to take the business.

Another experience that impressed me with the sincerity of his heart was during the sickness of his son Richard, who had been stricken with polio. Elder and Sister Isaacson came to the office of the Presiding Bishopric and asked us to kneel with them in prayer for their son who was in an iron lung in the hospital. Elder Isaacson promised that if the Lord would spare his son,

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ELDER THORPE B. ISAACSON AND HIS FAMILY

Front row, left to right: Peter Isaacson (son of Richard A. Isaacson and Gayle Olsen Isaacson); Elder Thorpe B. Isaacson; Judith Isaacson; Lula Jones Isaacson (wife of Elder Thorpe B. Isaacson); Rebecca Tribe.

Back row, left to right: Richard A. Isaacson and his wife Gayle Olsen Isaacson; Royal L. Tribe and his wife Joyce Isaacson Tribe; Royal L. Tribe III.

he would do anything he was asked to do. The Lord spared his son, and shortly thereafter he was called as a counselor in the Presiding Bishopric.

Elder Isaacson has great faith in the power of prayer. He comes from sturdy Scandinavian parentage on both his father's and mother's ancestral lines. He tells of his grandfather who used to pray over the sacks of wheat he planted in his field to insure an ample harvest.

He is very considerate of those in trouble. He writes more personal letters of encouragement than any man it has been my privilege to know. When I was sick with a heart attack in Idaho, he was then serving in the ward bishopric. He was the first one to send me a comforting letter. When he was sustained as my counselor in the Presiding Bishopric, his first request was that his assignment might be with the senior members of the Aaronic Priesthood and the men who held no Priesthood. He has had a wonderful influence upon the lives of many of these men. Some of them, even men of prominence, have been brought into activity in the Church through his influence and efforts.

He is very sensitive and has tender feelings. Whenever he learns that he has offended someone or that someone has aught against him, he does not permit time to pass until he attempts to rectify any such offenses or ill feelings.

He has a deep love for the Prophet of the Lord, President David O. McKay.

His wife, Lula Maughan Jones, is a faithful, capable Latter-day Saint,

and a real support to her husband. They have had three children, two still living, Mrs. Joyce I. Tribe, and their son, Richard Alonzo.

In this new call that has come to him, Elder Isaacson will have a much greater opportunity for participation in the spiritual affairs of the Church. I am sure he will prove to be a great blessing to the saints and an effective Assistant to the Council of the Twelve.

What Is Christmas?

Agetha King

CHRISTMAS. . . . what is Christmas? If I were to ask each one of you personally the question "What is Christmas?" I feel certain that I would receive a different answer from each one of you. For Christmas means something different to each of us.

Christmas is for children. And children are just as capable as adults of enjoying the true meaning of Christmas. They love the thought of Baby Jesus and the shepherds. They will almost always choose to sing "Silent Night, Holy Night" before they sing "Santa Claus Is Coming to Town." I do not believe that children put Santa Claus before Jesus at Christmas. They love the story of Jesus too much to put anything or anyone before it. And Santa Claus has one major trait in common with Christ; he gives because he loves. And this is the spirit and feeling that should permeate the whole of Christmas. The spirit and feeling of love.

Just what do I want my children to remember about their childhood Christmases? If you were making a list, what would you include in making up your children's memories of Christmas?

I want my children to remember, first of all, the true meaning of Christmas, and all the love that goes along with it.

The arranging of the nativity scene and placing it in a prominent spot as a gentle reminder of the true meaning.

The singing of carols spontaneously or in planned groups about a cheerfully lighted tree.

Reading together in a family group the gospel account of the holy birth, and other wonderful Christmas stories, such as "Why the Chimes Rang."

Then I also want them to remember the special trip each year to visit Santa and the whispered list of greatly desired gifts.

The trip the whole family makes to choose the "just right" Christmas tree.

The search through the record cabinet for all available Christmas music, to be played over and over all through the season.

The special baking of endless cookies, the making of candy and cakes to be enjoyed by everyone who may happen by.

Elder Boyd K. Packer Appointed Assistant to the Council of the Twelve

Dale T. Tingey
General Supervisor of Seminaries and Institutes of Religion

Boyart Studio

ELDER BOYD K. PACKER

ONE lonely night during World War II, a young air force cadet, discouraged and homesick, poured out his soul to his Heavenly Father. In that humble and earnest supplication, he promised God that if he would help him to succeed in accomplishing life's real purpose and to resist temptation, he would dedicate himself to the Lord. On September 30, 1961, this same young man answered a call to the office of President McKay and was informed that he had been chosen as an Assistant to the Council of the Twelve.

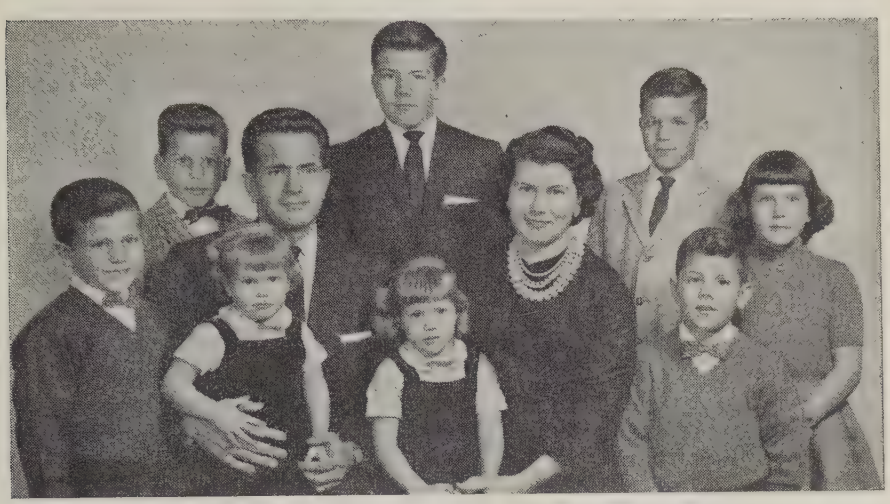
Boyd K. Packer was born September 10, 1924. He was the tenth of eleven children born to Ira W. and Emma Jensen Packer in Brigham City, Utah. Elder Packer counts himself fortunate indeed to have been reared in a home characterized by great love and devotion. The passing years have not altered this family unity.

As a young man Elder Packer enlisted in the United States Air Force.

At the cessation of the war, Elder Packer commenced his college training at Weber College. Both the Bachelor and Master Degrees were earned at Utah State University. His doctorate work in the field of educational administration is now nearing completion at Brigham Young University.

It was while he was speaking at a sacrament meeting in Brigham City, that a lovely girl whispered, "That is the type of person I would like to marry." Boyd K. Packer and Donna Smith were married in the Logan temple July 27, 1947. Today they rejoice in their family of eight choice spirits, five boys and three girls.

The Packers live on a miniature farm in Lindon. Brother Packer who, himself, loves the out-of-doors, finds one of his greatest pleasures in following the trails on Timpanogos



ELDER BOYD K. PACKER AND HIS FAMILY

Front row, left to right: Russell Packer; Kathleen Packer; Elder Boyd K. Packer; Gayle Ann Packer; Donna Smith Packer, wife of Elder Packer; Spencer Packer.

Back row, left to right: David Packer; Allan Packer; Kenneth Packer; Laurel Packer.

on his horse, with one of his sons riding at his side.

Elder Packer's heartfelt desire is that his children live close to the Lord. The same love and close-knit relationship enjoyed by Brother and Sister Packer in their childhood homes, have carried over into their own home. Anyone who has met Sister Packer readily recognizes that Brother Packer receives much encouragement and inspiration from her.

He has always taken an active part in community affairs. For four years he was a member of the City Council in Brigham City, and received the Distinguished Service Award in 1947 from the Junior Chamber of Commerce.

Elder Packer has a great desire to help the Indian people. He pioneered the Seminary program for Latter-day Saint Indian students at the Intermountain Indian School in Brigham City. Intense interest in the Indian people has taken him to Indian reservations in all parts of the United States and in Canada. From the small beginning in 1949, the Indian program has grown to eighty-five Indian Seminaries with 3500 students involved.

Two characteristics of Brother Packer which contribute to his exemplary life are his complete obedience to authority and his willingness to work. As supervisor of Seminaries and Institutes of Religion, his attitude has been to follow the leadership of the brethren. His willingness to remain on a problem or project, regardless of the hours, is a characteristic recognized by all who work with him. He has been heard to say that hard work compensates for a lack of talent and

many inadequacies. He lives by the motto, "There is no excellence without hard labor."

Recently, one of the Seminary teachers said, as if he were speaking for all, "We knew the Lord was preparing Boyd for a great task. We support him with all our hearts. Soon tens of thousands throughout the Church will say, 'The Lord has prepared him; we will sustain him with all our hearts.' "

The Gift Tree

Nancy M. Armstrong

THE tree of life is hung with many gifts, placed there by our Father in heaven. How often we hear the remark "Oh, if only I were gifted. If only I could paint, or write, or compose." The gift to create a masterpiece is not placed upon the tree within the reach of all; but the gift of appreciation for the masterpieces created by others is within the reach of all. We have to climb the stepladder of study and understanding to acquire appreciation, but as a result of our worthwhile reaching we receive a gift we can share with others.

On the way up the ladder we can reach more gifts to share: a friendly smile, a helping hand, a happy outlook, a desire to serve.

The gift of tears is hung upon the tree. Tears of compassion for the suffering and sorrow of others; tears of repentance for our own wrongdoing; tears of joy for the happiness of life, the goodness of God.

At times we slip a step or two down the ladder. Discouragement is discovered lurking among the branches. Our Father did not place discouragement upon the tree; pass it by; ignore it; has he not told us "Men are, that they might have joy"?

Our goal is the glowing star at the very top of the tree — the priceless gift — a testimony of the gospel of Jesus Christ. We must have a strong desire for it, or we'll never reach our goal. We must grow in stature in order to reach it. The view of the star from the top of the ladder is breathtakingly beautiful; worth every step of the steep climb up.

Once we attain the star we must handle it carefully; hold it tightly — it is fragile! We can keep the star free from tarnish by using faith, good works, and attendance to duty as constant polishing agents. Let's keep the star glittering at the top of the tree where it belongs, so all may enjoy our brightest ornament, our precious gift from God—our testimony.

Relief Society — An Extension of the Home

President Hugh B. Brown
Of the First Presidency

[Address Delivered at the General Session of the Annual General Relief Society Conference, September 27, 1961]

THIS is at once an inspiring and a frightening experience. I think any man would be frightened to stand before 8,000 women with only two men behind him. I feel very humble as I come to you, and I depend upon divine guidance for what I may say. First, may I commend you for the great work you are doing and, in addition to what Sister Spafford has said, bring to you from President McKay his love, his blessing, and his gratitude. He said, "God bless the Relief Society."

This has been a wonderful session of this great conference from the time we sang together "I Know That My Redeemer Lives," through the impressive prayer of Sister Petersen, and the wonderful singing of our mothers' chorus, and then the inspired and inspiring addresses of your general officers. Really, I think we could very well close the meeting now and all feel more than repaid for coming.

It seems to be somewhat of a custom to ask a man to say a word or two at a woman's meeting. I think, perhaps, the reason is you are so fond of contrast. Joseph Conrad said on one occasion, "Being a woman is a terribly difficult task, since it consists principally in dealing with men." I'm sure you would say *amen* to that. It is a privilege, an honor, and very inspiring to stand before you. As I think of Relief Society, I think of home, and I am glad Sister Spafford has spoken as she has on that subject, for I should like to pursue the analogy a little further if I may without repetition.

The place of importance that was assigned to the women's Relief Society is really analogous to the place of mother in the home. The sacred and responsible status in each case was established by the Lord himself. In both callings women are to stand side by side with the men who hold the Priesthood. Even as a wife is a helpmate in the home, so the Relief Society, being an extension of the home, is a helpmate to the Priesthood.

Now, of course, I do not mean to imply in any sense that Relief Society work is just a honeymoon. Quite the contrary. When we speak of other organizations and auxiliaries, we often speak of their programs and their activities, but whenever we speak of Relief Society, the word *work* is mentioned. We say Relief Society *work*, or the *work* of Relief Society. I think that is most significant. The work in the home, as well as in the Church, requires that women, as stated, shall stand side by side with their husbands, not in front of them, not behind them. While by divine de-

cree man is to be the head of the house and the bearer of the Priesthood, women are to become joint inheritors, equal partners and custodians with men in all that God has promised to the faithful. As Adam was the first man, so Eve was the first woman. The Lord said in The Book of Moses, "Adam called his wife's name Eve, because she was the mother of all living: for thus have I, the Lord God, called the first of all women" (Moses 4:26).

THROUGH the divine institution of celestial marriage, with all its privileges, obligations, joys, trials, and sacrifices, men and women, joined together by the Holy Priesthood, may through their faithfulness attain immortality, eternal life, and eternal increase; that soul-satisfying state of eternally becoming, forever achieving. When we speak of eternal increase, we speak not only of increase of posterity, we speak of increase of knowledge and the power that comes with knowledge; increase of wisdom to use that knowledge and power wisely; increase of awareness and the joy that comes through understanding; increase of intelligence, which is the glory of God; increase of all that goes to make up Godhood.

In the 132nd Section of The Doctrine and Covenants, the Lord promised men and women that by obedience to the new and everlasting covenant, they may be sealed by the Holy Spirit of Promise and "come forth in the first resurrection," to "inherit thrones, kingdoms, principalities, and powers, dominions, all heights and depths" that are promised them, and I ask you to please note that the pronoun of this section is plural all the way through, that "*they* shall pass by the angels, and the gods . . . to *their* exaltation and glory . . . which glory shall be a fulness . . ." (D & C 132:19). But, of course, he has said that "except ye abide my law ye cannot attain to this glory" (D & C 132:21).

Your role, my dear sisters, as leaders in the Church, requires patience, constancy, tolerance, love unfeigned, and complete dedication. Service, love-inspired service, is the symbol of womanhood. It is the emblem of Relief Society. But, and we tell our brethren this quite often, service does not and must not mean servitude. The role of women in the Church was recognized and defined by the Prophet Joseph Smith soon after the Church was organized, and the leaders ever since have recognized their important assignment. Your intuitive perception, your endowed creativeness, your innate love of beauty and of goodness are invaluable in the Church. The wholesome effect of your influence on your husbands and sons, and others everywhere, is manifest and is generally appreciated. The obligations, responsibilities, and the inspiration of motherhood in the home carry over into the Church, not only in Relief Society, but your influence is felt in other auxiliary organizations and in the Priesthood quorums, where the refining feminine touch — physical, mental, moral, spiritual touch — refines and blesses men and boys.

But we come to you sisters this afternoon not alone to extol or eulogize; we come to you to charge, to exhort, and to challenge you. We charge you, our fellow workers in

the Church, to be vigilant in this the most ominous and portentous era of world history. We earnestly call for your continuing support and wise counsel. When we think of the respective roles of men and women, we remember the Lord said, ". . . neither is the man without the woman, neither the woman without the man . . ." (I Cor. 11:11). "So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed *them*" — not *him* alone, "and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion . . ." (Genesis 1:27-28).

THE dominion, then, is to be a joint dominion, and the command to multiply and replenish the earth is necessarily a joint injunction. When the Lord made provision for men to have the Priesthood and gave the sacred honor and glory of motherhood to women, he divided not only the responsibilities but the blessings of life equally between men and women. Both Priesthood and motherhood, if they are to be honored and magnified, must bear the hallmark of service — service sanctified and glorified by love. Hence, neither the man nor the woman should envy the role of the other, but recognize it as a counterpart and complement of their own role. We must go forward hand in hand and heart to heart as we face the challenging but glorious responsibilities of life.

It is a duty and privilege of mothers to nurse and heal the souls of men, as well as their bodies, to mend the minds of their children, as well as their clothes, and the Relief Society carries these and other duties and privileges into a wider sphere of action. Jesus honored womanhood when he came to this earth as a little child through the sacred and glorious agency of motherhood; thus motherhood became akin to Godhood, and the Relief Society is motherhood on a larger scale. What an honored and blessed privilege is membership in this greatest of all women's organizations.

Love is the distinguishing characteristic of Relief Society, as it is of worthy motherhood and worthy Priesthood. The love of which Paul the apostle spoke, the love that

> . . . suffereth long and is kind . . . envieth not . . . vaunteth not itself, is not puffed up, Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; Rejoiceth not in iniquity, but rejoiceth in the truth; Beareth all things, believeth all things, hopeth all things, endureth all things (I Cor. 13:4-7).

I think your own motto is "Charity Never Faileth." In what work then can you best make contributions to the program of the Church? First, and most importantly, you make a contribution as mothers and teachers — two of the highest and most sacred callings in all life. These callings require sanctification. You remember the Master said, "And for their sakes I sanctify myself, that they also might be sanctified through the truth" (John 17:19). You women exert the first and most lasting influence on your child when you co-operate with God in building its body. As you cradle it in your arms, nourish and nurture it by your love and sacrifice, as you stimulate

its intellect, its ambition, strengthen its spiritual and moral fiber, you are intimately co-operating with your Heavenly Father. You are the first to teach the child self-respect, respect for law and order, respect for authority, respect for the father who holds the Priesthood.

Where there is love and co-operation in the home, there motherhood is sanctified and glorified by the presence and administrations of the Priesthood. Men and women together have a God-like status, for the Lord said male and female created he them in his own image.

Some have questioned our concept of a mother in heaven, but no home, no church, no heaven would be complete without a mother there. God entrusted children to men and women, and he will hold them jointly responsible for their care, their growth, for their guidance, their development and for piloting them over the rough and stormy seas of life into the harbor of immortality and eternal life.

AND now, sisters, because of the number of broken homes in the world today, and they are increasing rapidly, with a resultant increase in juvenile delinquency, we charge you mothers to unite in a campaign to defeat the enemy, chiefly communism, on the home front, for communism is centering its attack first on God and religion and then on the home. We call upon you to be alerted to this concentration of effort on the part of the enemy and to strengthen our ranks in our efforts to repulse these attacks and thwart their machinations. Divorce, with all of its attendant evils, is rapidly increasing and our front lines of defence are wavering. While adults are in the front lines, remember children are the innocent casualties. For the balance of their lives, they will suffer from the effects of this "fallout," and the marital fallout is like the fallout from the atomic bomb — it is unpredictable and devastating. Every woman in Relief Society, then, if she would be most helpful in Church activity, should enlist in a militant campaign in defense of home and family.

Unless there is urgent necessity, let no mother endanger the welfare of the home and the children by going out of the home to work in order to increase the income, to improve her wardrobe, or to satisfy social status and urges. They who do leave the home weaken its foundation, and they withdraw the cementing qualities of mother's love and presence. They are sowing seeds of heartbreak and frustration, and, thereby, they weaken the Church because the homes are the pillars upon which the Church is built. It should be remembered that the seeds of the divorces of future generations are being sown in the homes of the present generation. Where parents become irritable, get on each other's nerves, are unjust and unkind to each other, where there is bickering and contention, where voices are raised in angry disputations in the presence of children, where the lamp of love burns low, there the seeds of future divorces germinate.

Children reared in the dark, dank cellar of a loveless home are likely to continue in the same pattern as set by their parents and to think that that kind of home is normal

marriage. When they have homes of their own, they are inclined, when the first difficulty arises, to turn to the divorce court. Where the highway of conjugal happiness is obstructed by roadblocks of criticism, intolerance, selfishness, lack of charity on the part of either spouse, the resulting detour leads to divorce. Children in such homes pay a heavy toll, and they must travel a lonely, confused, dangerous, and often a dead-end road. That you women of the Relief Society help families to avoid such disasters is part of your charge.

When the opportunity to serve is recognized as a blessing, where thoughtfulness, courtesy, tolerance, kindness, consideration are habitual, where duties become privileges, where virtues are recognized and gratefully mentioned, where faults are minimized or overlooked, where the home is enveloped by love and hallowed by prayer, there is heaven on earth, and there eternal homes are in the making. To foster such homes is the most effective part of your service to the Church.

When Jesus said: "What . . . God hath joined together, let not man put asunder" (Mt. 19:6), he referred not only to the final sundering of the divorce court, but, by implication, to those little termites, those acts or omissions which undermine the home and gradually destroy it. Breaking up the home doesn't come all at once; it is a gradual process. Every broken home weakens the superstructure of the Church, for the homes of the people are the framework of the Church. Men may build houses, but women must breathe into them the spirit which transforms them into homes. When God created man and woman and called the woman a helpmate, which means a companion, her status was established, and in this dispensation it has been revealed anew, that no person, man or woman, can attain the highest degree of the celestial kingdom without a companion.

SALVATION then is a joint and progressive undertaking. Jointly earned, the blessings will be equally shared. While the ordinances of the temple are distinctly of Priesthood character, still worthy women have access to all of them. The highest blessings of the temple are conferred only upon man and wife together. The Lord endowed you women with many gifts and graces, capacities and capabilities, of a quality that he did not grant to men, and these will strengthen the partnership, as they minister to and increase the intellectual and spiritual stamina of men. He gave you such qualities of mind and spirit as patience, endurance, love, loyalty, devotion, in greater measure than is usually found in men. The Lord's special bequests and endowments to men and women separately can only be fully realized when they are combined, added upon, and enjoyed jointly. The gifts and graces of each must supplement and complement the other, if they are to be fully realized.

The Prophet Joseph Smith in 1842, and reference has already been made to his organizing the Relief Society, said to those women who were before him:

> You will receive instructions through the order of the Priesthood which God has established, through the medium of

those appointed to lead, guide and direct . . . in this last dispensation; and I now turn the key in your behalf in the name of the Lord, and this Society shall rejoice, and knowledge and intelligence shall flow down from this time henceforth; this is the beginning of better days to the poor and the needy, who shall be made to rejoice and pour forth blessings on your heads (*A Centenary of Relief Society*, page 16; *D.H.C.* IV, 603).

That responsibility for teaching the gospel is to be shared by men and women is evidenced by the 68th Section of The Doctrine and Covenants, wherein we are told that ". . . inasmuch as parents have children in Zion . . . that teach them not . . ." the gospel (you remember the quotation) ". . . the sin be upon the heads of the parents" (D & C 68:25).

But the other side of that is, if we teach as we should, jointly in the homes, then we will be entitled to all the blessings that come to those who are instrumental in bringing souls unto him. They who attain the highest glory in the celestial kingdom must enter into this order of the Priesthood, meaning the new and everlasting covenant of marriage. From the beginning, the Lord arranged for a division of responsibility, not only in the family, but in the Church. The eminent position of women in the work and purposes of the Lord is recognized wherever there is a Relief Society organization, whether it be the smallest branch, the largest stake, or the General Board.

More than twenty years ago, President McKay emphasized the sacred responsibility of motherhood, and I quote him:

> Womanhood should be intelligent and pure because it is the living life-fountain from which flows the stream of humanity. She who would pollute that stream by tobacco, poisonous drugs, or by germs that would shackle the unborn, is untrue to her sex and an enemy to the strength and perpetuity of the race (*Gospel Ideals*, page 449).

AND again President McKay points to the pre-eminence of motherhood over any other activity as note the following:

> This ability and willingness properly to rear children, the gift of love, and eagerness, yes, longing to express it in soul development, make motherhood the noblest office or calling in the world. She who can paint a masterpiece or write a book that will influence millions deserves the admiration and the plaudits of mankind; but she who rears successfully a family of healthy, beautiful sons and daughters, whose influence will be felt through generations to come, whose immortal souls will exert an influence throughout the ages long after paintings shall have faded, and books and statues shall have decayed or shall have been destroyed, deserves the highest honor that man can give, and the choicest blessings of God. In her high duty and service to humanity, endowing with immortality eternal spirits, she is co-partner with the Creator himself (*The Relief Society Magazine*, Vol. 23, January 1936, page 6; *Gospel Ideals*, page 453).

> Motherhood is the one thing in all the world which most truly exemplifies the God-given virtues of creating and sacrificing. Though it carries the woman close to the brink of death, motherhood also leads her into the very realm of the fountains of life and makes her co-partner with the Creator in bestowing upon eternal spirits mortal life. Artists may make new visions real; poets express thoughts never known before or dress old ones in a more becoming garb; engineers may transform deserts into bounteous fields and fill them with prosperous towns and thriving villages; scientists may discover new elements and by various combinations thereof create means contributive either to progress or destruction — all these are in a measure revealers of unknown things; but the

mother who, in compliance with eternal law, brings into the world an immortal spirit occupies first rank in the realm of creation (*Gospel Ideals*, page 456).

Throughout the history of the Church, the Priesthood has honored womanhood, and we appreciate the wonderful service you render to the Church. We know you will be worthy of your transcendent calling. We want you to look up and listen and believe and make the blessings of Relief Society available to women everywhere. You will not be satisfied until every woman in the Church is engaged in Relief Society work. Some misguided men and nations today — and here I am going to depart from what I was going to say and speak extemporaneously. These men who are building walls, physical and mental walls, which divide people, cities, and nations are emissaries of the adversary. We call upon the Relief Society and all members of the Church to continue to build bridges which unite individual hearts, unite people, groups, and nations and thereby help to establish universal peace. As we meet here today in Relief Society Conference, there is peace and beauty all around us, but we are keenly conscious of the dangers which beset our divided and imperiled world. Nineteen sixty-one and two may go down in history as the most crucial years of all times, but, despite the daily dirges of the press, we shall not leave this session in a mood of fearful apprehension.

I read from the writings of a great woman on that. She said, "The gloom of the world is but a shadow; behind it, yet within our reach, is joy. There is radiance and glory in the darkness, could we but see, and to see we have only to look." We beseech you to look.

While we know that all is not well in the world, we bring a message to offset what I said about the awful conditions that confront us, a message from the Priesthood to the Church: While all is not well in the world, we testify that God is still in heaven, that Christ will defeat anti-Christ, that the millennium will be ushered in, that Satan will be bound, and there will be a new heaven and a new earth, and you are to join with us in helping to build that new world and prepare for the second coming of the Lord. You are the harbingers and builders of a new and better world.

We challenge you to catch the vision of your exalted callings. Accept the obligation, rise to its privileges and blessings. We recognize the Relief Society as a most important arm of the Church. And now, sisters, part of the duties resting upon some members of the Priesthood today has to do with bearing testimony. There never was a time when conviction and dedication were more needed than now. We need men to match our message, men who have the testimony that makes it possible for them to be witnesses of Christ, to stand before the people and testify of him, and women to inspire them. In humility, but with the same authority that enabled Peter to say in answer to the question of Christ, "Whom do men say that I am?" and from the same source of inspiration, I declare to you, my beloved sisters, and to him, "Thou art the Christ, the Son of the living God" (Mt. 16:16).

SOME years ago in England, Sister Brown wrote a poem. I hope I will not be thought indelicate if I bring you some parts of that poem, for it is in harmony with what I have been trying to say. She titled it "Woman Exalted."

Ye chosen ones . . . list to his word:—
"Man is not without woman in the Lord,"
Think ye then that Gods are half-Gods, not whole,
And reign, and make these orbs of light, and live incomplete, alone,
And in celestial might make harmony with harps half-strung?
The answer's thine already. Thou hast it in thy heart.

'Twas Mary knew from angel bright that she was
Chosen to clothe the Spirit of our Lord. Her heart
Sang its exquisite joy! Told she this to the other
Honored of the Lord. And found believing response from this
Her woman kin.

Followers of our Savior and his church were women not a few.
How great their love, how complete their trust in him!
E'en when the cross the Son and Master bore, and lifted, tortured,
Broke the chains that bound the mortal man and had bade him
sleep forever.
How great I say, in that trusting humility like unto a child's,
how supreme!
Last at the cross were they — first at the tomb — heralds of the
Risen Lord!

"Not honored," say you, and "below your brother man?"
Open thine eyes and see what place is given thee, O woman fair!
Hold high thy head to wear its crown. Kneel thou, too, in
Reverence to thy Lord. For thank offering remember thou his word —
"O be ye clean that bear the vessels of the Lord."
Prepare thy souls to bear the souls of men.

When the spirits of the dark shall stalk the earth to stay his
second coming's time,
Fear not to array thyself in armor white, as symbol of thy state
And arise in power and womanhood. At the portal of thy home
Guard that which is dearer than life itself. By thy companion's side
Uphold him in his priesthood and godly power.

Remember thou art high priestess of the home — the home,
The heart of all the world, and the altar at his throne,
The heart whose throbbing life holds in its power, the molding
of good or ill.
And sends forth the sinner or the saint, or weak ones 'tween the two.
Sends the mortal-clad spirit, born of woman, to sow discord, hate,
and greed.

Or be messengers of light, who seek to guide their fellows
Back to him where only harmonies abide.
O be ye strong, and let not the weak ones grope and find him not.
Be thou a woman whole and pure, with that militant love
That fights for her own, and God's.

Take then thy seat in nations great and small.
Still not thy voice when its clarion call should speak for him
To thy sisterhood the world around,
Thou champions of righteousness, thou mothers of his little ones,
Thou believers of his Word. Lend to his priesthood
Thy powers of purity and love that falter not.
And that faith that makes their faith more strong.

Daughters of Zion, ye mothers of men, hold fast these gifts of thy calling great,
Lest they be lost — these priceless pearls of purity and purpose holy.
Know ye not that thy place is at the side, and not below,
This companion to whom thou art given of the Lord?
Thou woman exalted, thou first to forgive and last to forsake,
Thou priestess queen,
Thank thy God who made thee thus, that thou wast born
A Woman.

I leave my blessings upon you, my dear sisters, by the authority I have to bless. O God, bless these mothers of Israel with peace in their hearts. May peace and love and harmony reign in their homes. May they be stalwart as they stand beside their husbands, may they and their husbands and children be guided back to thee. I leave this blessing with you, my dear sisters, with my testimony as to the divinity of this work, and I do it humbly in the name of the Lord, Jesus Christ. Amen.

A Prayer for Christmas

Margaret B. Shoemaker

Dear Lord, look down upon the earth tonight.
The calendar says "Seasons Greetings." Candles
Are gleaming, trees hold trinkets loved and bright;
We hang up holly wreaths and mistletoe and handle
Our gifts with care to celebrate your birth;
A chalk-white moon pours silver on the snow.
The clear bells toll, and children beam with mirth,
While old men tell that tale of long ago.

Judge not this tinseled brilliance mockery
Against thy name, but deem it mortals' cry
For peace and faith; for we wear heavily
Life's weary crown of thorns. O Lord, we try
So hard to live our love for thee. Please, then,
Lead us like children to the star, Amen.

The Relief Society Annual General Conference—1961

Hulda Parker
General Secretary-Treasurer

GRATITUDE for Relief Society — as a great world-wide sisterhood — was the soul-stirring feeling echoing through the hearts of approximately 2,828 stake and mission district officers as they assembled in the opening session of the 1961 Annual General Relief Society Conference in the Tabernacle on Temple Square in Salt Lake City, on Wednesday, September 27, at 9:30 A.M. The international aspect of the conference was intensified upon the arrival in the city, prior to the conference, of stake Relief Society presidents from faraway stakes of the Church, among them new stakes in Australia, New Zealand, England, Holland, Germany, and Alaska.

President Belle S. Spafford conducted the sessions in the Tabernacle of the two-day conference. Supporting her were her Counselors Marianne C. Sharp and Louise W. Madsen, and the other members of the General Board.

Urgent pleas were made at the conference in regard to Relief Socety's role in fellowshipping new members and extending the blessings of the organization to all of the women of the Church.

The opening address of the conference in the Officers Meeting was an inspiring message by President Joseph Fielding Smith, advisor to Relief Society. He urged Relief Society leaders to return to their homes in "all parts of the world," and continue to lead and teach the necessity of keeping the commandments of the Lord. In this time of uncertainty and world tension, he said, "We have security of protection — the protection of God and his Son Jesus Christ based on keeping his commandments." Elder Mark E. Petersen, also an advisor to Relief Society, challenged the leaders assembled to "convert every woman in the Church to Relief Society," and "to go out and seek them," also, to "pave the way to conversions by being friendly to our nonmember neighbors."

In the opening session, President Spafford reported on the growth of Relief Society during 1960, citing heartwarming examples of its service and accomplishments; gave pertinent instructions regarding the functioning of the organization; and also urged intensified effort to extend the arm of fellowship to newly converted sisters and to expand membership goals to include good, non-Latter-day Saints.

The music for the opening session was presented by the American group of the International Singing Mothers Chorus, including a few visiting British sisters who rendered the music at the dedication of the Hyde Park Chapel in London in February 1961. Sister Florence Jep-

person Madsen directed the chorus, with Elder Frank W. Asper at the organ.

The principal speaker in the Wednesday afternoon general session was President Hugh B. Brown of the First Presidency. In his inspiring message he emphasized the important role of mothers in the home and with their families. He admonished the women of the Church to develop homes that are "enveloped by love and hallowed by prayer," and for them to enlist in a "militant campaign" in defense of the home and family.

President Spafford in her address to the women of the Church portrayed the well-ordered home as the place of peace and shelter and urged that mothers firmly position themselves "in preserving the enduring, spiritual values which time and the prophets have taught us are unchangeable, and which are the guarantee of the stability of our homes, and the eternal well-being of our children." Counselor Sharp spoke of four responsibilities of Relief Society which are not outmoded today, as set forth by President McKay, and urged all women to join the Relief Society. Counselor Madsen talked of the place of Relief Society in the lives of its members as a "bulwark in this time when godlessness is rampant in the world," and of the need today for courageous women who are "unafraid to live as the Lord would have them live." Sister Mildred B. Eyring, member of the General Board, urged the sisters to be "a peculiar people," as referred to by Paul the apostle, and not to covet or follow the ways of the world.

A 450-voice chorus of Singing Mothers from the following eighteen stakes rendered inspiring music for this session under the direction of Sister Florence Jepperson Madsen: Alpine, East Provo, East Sharon, Kolob, Lehi, Nebo, Orem, Orem West, Palmyra, Provo, Santaquin-Tintic, Sharon, Spanish Fork, Springville, Timpanogos, Utah, West Utah, and West Sharon. Elder Frank W. Asper accompanied at the organ.

Members of the General Board greeted approximately 2200 stake and mission officers at the annual reception in the Relief Society Building on Wednesday evening from 7 to 10.

In the Thursday morning departmental meeting in the Tabernacle, inspiring dramatic presentations were given introducing courses of study for the 1961-62 season. The theology presentation entitled "Builders of the Kingdom" featured the fifth year of the course on The Doctrine and Covenants; the literature presentation "Listen to the Words" introduced a fourth year on America's literature; and the dramatization "The Place of Woman in the Gospel Plan" gave insight into the new social science course by the same name. Special music in the theology presentation was rendered by a choral group, with Sisters Jewel J. Cutler and Jessie Evans Smith as soloists. One of the selections they sang was composed by Luacine Clark Fox. Brother Alexander Schreiner was at the console.

Elder Howard W. Hunter of the Council of Twelve addressed stake and mission officers in the early

(*Continued on page 840*)

Sixty Years Ago

Excerpts From the *Woman's Exponent*, December 1901

"For the Rights of the Women of Zion and the Rights of the Women of All Nations"

SPECIAL CONFERENCE — RELIEF SOCIETY REORGANIZED: . . . This became necessary on account of the demise of the late beloved President, Sister Zina D. H. Young, who has held the position for thirteen years, having been appointed by President Wilford Woodruff and sustained at the April Conference in 1888, being the third president in order since the Society was first organized in 1842, when Sister Emma Smith was elected president, and afterwards Sister Eliza R. Snow . . . who presided for many years, having been called by President Young before her regular appointment on June 21, 1880, by President John Taylor. . . . We now have our fourth President. . . . President Bathsheba W. Smith was selected by the First Presidency and Apostles of the Church, in Council, on Thursday, October 31, 1901. . . .

— Editorial

RETURN OF A TRAVELER: Sister Lucy B. Young, who has . . . been absent from Utah for over twenty years has returned home from her travels. She spent most of the time in Germany in charge of her granddaughter, Miss Emma Lucy Gates, who has been studying music abroad, most of the time in Berlin. Mrs. Young while in Germany was appointed to preside over the branches of the Relief Society in that mission and will be able to give us definite information concerning the work of this charitable organization in that country. . . .

— Editorial Notes

THE NATAL DAY

. . . . Now, while Christendom rejoices,
Let all blend their grateful voices,
All the world in one grand union,
On Christ's birthday hold communion.
Sacred truth is now appealing
To each inmost soul revealing,
Cause of praise and true thanksgiving,
That the Gospel still is living.

— Ellis R. Shipp

CHRISTMAS THOUGHTS: . . . . May this be a happy Christmas, with peace and goodwill and plenty for all — that the hearts of the poor may be made glad, that there may be no suffering for food or raiment in this goodly land, and faith and confidence may increase among the Saints, and may that good fellowship which manifests itself in deeds of benevolence abound and the charity which is long-suffering and kind, and faith and love grow stronger until each one can love his neighbor as himself according to the words of the blessed Savior whose birth men and women profess to celebrate.

— Editorial

A HAPPY AFTERNOON: Sister Johanna Nystrom, of the Twentieth Ward, of this city, gave a delightful dinner party to the aged and infirm widows of the ward. . . . Some of the favorite songs of Zion were sung, prayer was offered and earnest heartfelt testimonies were borne . . . and several interesting recitations were given. . . . At five o'clock the company sat down to a fine old-fashioned dinner, . . .

— News Note

Woman's Sphere

Ramona W. Cannon

MRS. EMILY SMITH STEWART, daughter of President George Albert Smith, who has been chairman of Salt Lake County Chapter, National Foundation, in the fight against polio, has resigned that position, although she will still serve as vice-chairman in the Foundation's Salt Lake County Chapter. She has worked in the organization for twenty years, has won wide international recognition. She has now become international director of Phi Sigma Alpha, a new organization for helping lonely people. She will travel in many parts of the world helping the lonely ones to organize cultural, social, literary, and group activities in their communities.

MARGARET F. CONAWAY is a highly skilled social worker who lived in the East and became converted to the Church. She became deeply interested in the Lamanites, from reading the Book of Mormon, and as a result transferred her efforts to social work among the Indians. She taught them in Pine Ridge Reservation, South Dakota, and she now works among the Cheyenne River Reservation Indians in Montana. She helps these Indian families with problems of every description.

DR. CONNIE GUION, at the age of seventy-nine, practices medicine from 7:30 A.M. to 6 P.M. in New York City. She is also a gifted teacher, a noted research worker, and a much-in-demand public speaker, with a delightful sense of humor. The vast new hospital under construction in New York, which will house most of the city's eighty-six clinics, bears her name, the first time a woman has been so honored in America.

BILLIE PAT DANIELS set the American girls' mark in the 400 and 800-meter races last summer at the American tryouts for the Olympic games, in Corpus Christi, Texas. Miss Daniels is now a student at Brigham Young University in Provo, Utah. In the 1960 Olympics she fell and did not finish. She hopes to compete in the next Olympic games. She is a native of Utah.

PEARL BUCK, Pulitzer and Nobel prize winner, continues her writing of fiction which stirs the heart to kindness and wide appreciation. In a biographical sketch of her, her husband, Richard Walsh, says, "Few modern writers have done so much to further the common understanding of the human heart."

EDITORIAL

VOL. 48 DECEMBER 1961 NO. 12

The 131st Semi-Annual Church Conference

THE 131st Semi-Annual Conference of the Church was held in the Tabernacle, Salt Lake City, Utah, September 29th and 30th, and October 1, 1961. Under mild autumn skies, the saints assembled to hear again the word of the Lord and counsel and comfort from the General Authorities of the Church. It was estimated that over a million listeners heard the proceedings by radio or television. President David O. McKay, venerable and beloved Prophet, Seer, and Revelator, conducted all six general sessions and the Priesthood meeting.

A feeling of sadness pervaded the audience to see the vacant chair of ninety-year-old President J. Reuben Clark, Jr., who was confined to his home. Other General Authorities absent from the conference meetings were Elder Bruce R. McConkie and Elder A. Theodore Tuttle of the First Council of Seventy, who are presiding over missions, respectively, in Australia and South America. The far-reaching growth and widening influence of the Church were reported.

Elder Gordon Bitner Hinckley, an Assistant to the Council of the Twelve since 1948, was sustained as a member of the Council of the Twelve to fill the vacancy arising from the appointment, in June 1961, of Elder Hugh B. Brown to be a member of the First Presidency. Two new Assistants to the Council of the Twelve were sustained: Elder Thorpe B. Isaacson, former counselor in the Presiding Bishopric, and Boyd K. Packer, a member of the administrative council of Brigham Young University and the Church School System. The Presiding Bishopric, Joseph L. Wirthlin, Thorpe B. Isaacson, and Carl W. Buehner, were released, and Elders John H. Vandenberg, Robert L. Simpson, and Victor L. Brown appointed. Also released were President Bertha S. Reeder of the Young Women's Mutual Improvement Association, and her Counselors Emily H. Bennett and LaRue C. Longden, together with all members of the board. Appointed as the new presidency were Florence Smith Jacobsen, Margaret Romney Jackson, and Dorothy Porter Holt.

In stirring and inspirational messages of hope and faith, the saints were counseled to observe all the principles and ordinances of the gospel and to walk humbly before the Lord in these times of confusion and adversity in the world.

IN his opening address, President McKay announced as his text: "Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord" (Psalms 31:24). Declaring freedom to be a gift from God, President McKay said:

The Creator, who gave man life, planted in his heart the seed of liberty. . . . There is a significant reference in the Apocalypse to "a war in heaven" . . . . The passage is significant inasmuch as it sets forth the fact that there is freedom of choice and of action in the spirit world. This contention in heaven arose over the desire of Satan "to destroy the agency of man, which, I, the Lord, had given him". . . .

. . . the opposite of freedom is bondage, servility, restraint — conditions that inhibit mentality, stifle the spirit, and crush manhood. To coerce, to compel, to bring into servitude is Satan's plan for the human family. . . .

Attempts to control the consciences of men have always resulted in conflict. To decide one's own relationship to the Creator and to his creation is the natural and inalienable right of all. . . .

PRESIDENT Henry D. Moyle declared that the Lord expects us to live in conformity with his laws.

It is glorious to be a member. It is glorious to have any office or calling in the Church, no matter how relatively humble the title may sound. I am impressed constantly with the fact, regardless of our calling, we are all encouraged, we are all dedicated, and we are all working in the service of the Master. . . .

It gives us an awesome feeling to realize that we are dedicated to the work of the Lord, and having thus committed ourselves, it is not our privilege or our prerogative to violate his commandments, even the slightest of them. . . .

In speaking of the missionary program of the Church and the approach advised for missionaries, President Moyle said:

I have become more and more convinced in my association with missionary work that most people are touched by the Spirit of the Lord upon the occasion of the missionary's first contact. Otherwise, they would not invite the missionary back time after time to be taught the principles of the gospel and to be brought closer and closer, and ultimately into the waters of baptism. . . .

THE message of President Hugh B. Brown emphasized the universal brotherhood of man and the fatherhood of God, and the necessity and truth of the principle of continued revelation from God to man.

The things of God can only be understood by the spirit of God, and the spirit of God is a revealing spirit. The Master promised before he left the earth, to send another Comforter which should lead men into all truth. Divine revelation has always been a characteristic of the Living Church — it is absolutely essential to its continued existence in an organized state on the earth. . . .

When revelation ceases, people dwindle in unbelief, and not only the people but the Church apostatizes in the absence of inspired leadership. . . .

Without continued revelation there can be no authorized ministry on the earth, and without authorized officers there can be no Church of Christ. . . .

President McKay in his heartfelt closing message, admonished the saints to declare the gospel truths to the world. He imparted special counsel to families and blessed them in the name of the Lord:

Girls, follow the sweet mother and her teachings. Boys, be true to your fathers, who try to live the gospel. . . . You will show your faith by your works in everyday life.

God bless you that we may have the power so to do, I pray in the name of Jesus Christ. Amen.

Hal Rumel

CHRISTMAS TABLE SETTING

With centerpiece made from Christmas tree branches, dolls, and gas lamp.

Holiday Table

LaRue Rosell
Member, General Board of Relief Society

NO scene is more meaningful to us at this Christmas time than that of Joseph, Mary, and the baby Jesus. It lends warmth and depth to the holiday season to reflect on the importance of this glorious group. And it reminds us once more that Christmas time is a choice family time for all of us, a time of warmth, gaiety, joy, and peace — a time for thought, as we gather with our loved ones to enjoy the special spirit of the Yuletide season.

Such gatherings seem to call for the eating of especially savory foods. The kitchen evokes tempting aromas as the womenfolk prepare the meal — drawing from favorite old recipes and trying a few new ones.

By the time Christmas dinner is being prepared, many menus have been dominated by ham and turkey, so perhaps roast beef will be a welcome change.

As the family draw their chairs around the table, we might begin with a crab appetizer and succeeding courses as follows:

Appetizer

Arrange small lettuce leaves in low-stemmed glasses, fill with four sections of peeled fresh grapefruit, two or three small pieces of avocado, and a sprinkle of crab meat. Cover with mayonnaise thinned with a little fresh lemon juice.

Main Course

Roast Beef — allow ⅓ pound per person. Roast at 325°. Roast 24 to 26 minutes per pound, for rare beef; 28 to 30 minutes per pound, for medium beef; 32 to 36 minutes per pound, for well done.

Pan-Browned Potatoes

Peel potatoes, boil in salt water 15 minutes. Drain and arrange around the roast beef. Salt and pepper. Cook 25 minutes. Turn and cook until done.

Hal Rumel

DOLLS FOR TABLE CENTERPIECE

Made from pine cones, Styrofoam, art paper, pipe cleaners for arms, and yarn for hair.

String Beans

For 12 people, you will need three packages of frozen beans or three No. 2½ cans of canned beans. If frozen beans are used, cook in salt water until tender. Add *fresh* lemon juice and butter to the hot beans just before serving.

Cheese Scalloped Carrots

12 medium carrots
1 onion (small and minced)
¼ lb. butter or shortening
¼ c. flour
1 tsp. salt
1¼ tsp. dry mustard
2 c. milk
¼ tsp. pepper
¼ tsp. celery salt
½ lb. sharp cheese (coarsely grated)
3 c. soft bread crumbs (buttered)

Cook carrots covered in one inch boiling salt water until tender. Drain and cut with crinkly cutter. In saucepan cook onion and shortening two or three minutes. Stir in flour, salt, and mustard. Cook one or two minutes. Add milk and cook until smooth. Add pepper and celery salt. In a two-quart casserole arrange a layer of carrots then a layer of cheese. Repeat until all is used. Pour on sauce and cover with crumbs. Bake at 350 degrees for 45 minutes.

Relishes

Celery and chili sauce.

Salad — Christmas Red and White Frozen Salad

1 lb. fresh cranberries made into jellied cranberries or 1 can No. 2 cranberries, to make 2 c.
2 or 3 tbsp. fresh lemon juice
¼ c. mayonnaise
¼ c. sifted sugar
1 large package cream cheese
1 c. walnuts (chopped)
1 c. heavy cream, whipped stiff

Crush cranberries with fork and add lemon juice. Pour in quart refrigerator tray. Freeze. Combine cheese with mayonnaise and sugar. Blend well. Add nuts. Fold in whipped cream, then spread over cranberry mixture and freeze. Top with a fruit salad dressing if desired.

Rolls

1 yeast cake
1 c. cool potato water
¼ c. sugar
1½ tsp. salt
6 tbsp. melted butter
2 beaten eggs
3½ c. flour (approximately)

Dissolve yeast in potato water. Add sugar and salt. Let stand for one hour. Beat in butter and eggs. Add flour. Knead and let rise until double in bulk. Shape into rolls. Let rise and bake at 400 degrees for 25 minutes.

Dessert — Fig Pudding

1 pint of bread crumbs
½ lb. figs (light)
½ c. sugar
4 tsp. suet (beef fat)
1 c. milk
¼ tsp. salt
1 tsp. nutmeg
2 eggs (beaten)
Mix and steam three hours.

SAUCES

Lemon Sauce

½ c. sugar
1 tbsp. cornstarch
1 c. boiling water
2 tbsp. butter
1½ tbsp. fresh lemon juice
few grains of nutmeg
salt

Mix sugar and cornstarch and add to boiling water, stirring constantly. Boil five minutes. Remove from heat and add the other ingredients.

Foamy Sauce

3 egg yolks
¾ c. powdered sugar
½ tsp. vanilla
½ tsp. salt
1 c. whipped cream

Beat egg yolks until light. Add powdered sugar, vanilla, and salt. Fold in whipped cream.

TABLECLOTH AND CENTERPIECE

All of us enjoy eating more when attractive food is placed on an artistic table. Christmas especially lends itself to some extra, festive touch.

This table decoration is inexpensive and fun to create. The cloth is made from 1⅓ yards of green cotton. This is easily made by cutting the yardage in half and cutting one half lengthwise, flat seaming the two narrow pieces on each side of the wide piece, then border it with white fringe.

You will enjoy making the dolls from cones picked up from under pine trees. The cones form the body, a Styrofoam ball the head, and pipe cleaners the arms. Skirts are made from a circle of art paper, and hats from the tops of the cones or cut from art paper. Faces can be painted on with water colors or cut from felt scraps. Hair for the dolls is made of yarn. Evergreen tree limbs, sprayed with commercial snow, and a gas lamp complete the arrangement.

"Oh, Little Town..."

Beatrice R. Parsons

AS she opened the office door marked: REAL ESTATE, RALPH EWING, the mid-December snowflakes buffeted the gray hair beneath Emma Lorimer's perky blue hat.

She brushed them away, smiled at the pretty young girl behind the desk, and asked, "How are you, Alma?"

Alma's large brown eyes were shadowed. "Homesick," she confessed wistfully. "I won't be going home for Christmas. Too much work."

There was a boom in real estate. The city was growing like a brush fire, spilling over into rural communities. A large manufacturing plant was being built. Young couples and their small families were crowded into trailer parks and motels.

An inner door opened, and Ralph Ewing came out to shake Emma's hand firmly. He was a youthful forty-five with the habit of raising his right shoulder as though forever shouldering aside anything that got in his way.

"You're lucky, Mrs. Lorimer," he said briskly, "I have a buyer for your old house. The location in Laytonia, there on that rise of land, is perfect for a super-market." He was smug. "You can't stand in the way of progress, can you? In a few years, Laytonia will be a bustling little city."

Emma couldn't imagine it. As long as she could remember, Laytonia had been a peaceful little town filled with growing children and elderly people who had owned their homes since they were young.

"Now that your husband is . . . gone . . ." said Ralph sympathetically, "the house is too big for you. So much work. Right now you can sell and make a very nice profit. It would be foolish to wait. You might be the loser." He caught her elbow, ushered her into the snowy street, and into his sleek, red car at the curb.

He was so enterprising, so sure of himself, that Emma had to smile. Yet she had to agree. It was only sensible to sell her house while there was a demand for it.

The red car slid to a slushy stop before a tall, slim building with a dignified placque: *The Plaza Arms*. They entered the lobby of the modern apartment building into a sea of pale-blond tile. There was a haughty white Christmas tree near the self-help elevator. They moved silently to the ninth floor. Mr. Ewing fitted a key in a door.

Emma found herself quite carried away by the thick, wall-to-wall carpeting, the handsome, copper-toned drapes. The furniture, Danish modern, was, she found, more comfortable than she had expected.

Mr. Ewing waved an expansive hand. "Everything at your fingertips, Mrs. Lorimer." He mentioned the compactness of the tiny kitchen, the restfulness of hidden lights, the dainty loveliness of the small bedroom.

"I'm sure you will enjoy living here," said Mr. Ewing with finality, as he led her to the elevator, and

assisted her into his car. It swung out into hurrying traffic, past lighted shop windows and strands of colored lights. Huge, shining stars hung between tall buildings. A group of children stood at one window, their eyes glowing over the display of toys.

"My husband Bob and I," said Emma reminiscently, "used to bring our little ones into the city for shopping."

Mr. Ewing stopped on a red light. "I don't have time to take my kids. My wife complains of all the people pushing and shoving." He started again on the green light. "Sometimes I think Christmas is just a time of worry, worry, worry!"

He seemed so pleased with himself at his diagnosis that Emma wanted to say: "Rob and I found a lot of joy and pleasure in it." But she was silent, lost in warm memories.

The car glided out into the highway, leaving the city lights behind. It passed several small communities where snow-touched skeletons of new buildings raised unfamiliar frames among the small homes.

It mounted the rise towards Emma's home, and she could see the neat streets and cozy houses stretching away beneath them. Mr. Ewing stopped in the ankle-deep snow of her driveway. He glanced deprecatingly at the outline of the old, square house.

"You'll be glad you made the deal, Mrs. Lorimer. It must be lonely, rattling around in those big rooms alone." He got back in the car, started it, and leaned forward to say: "I'll draw up the papers. You can come in, in the morning, and sign them." Then his car disappeared down the rise.

CONSCIOUS of snow gathering chillingly about her galoshes, Emma moved up the steps to the front porch. She was remembering how proud Rob had been when they bought the house.

"It's a place for living, Emma. It's going to be one of the family. It will see children born. Watch them grow. It will ring with laughter, keep warm with love. It will be our home. Laytonia will be our town." He had kissed her, then, and letting herself inside the darkened hall, Emma seemed to feel his lips warm against her own. Her finger trembled as she pushed a switch, flooding the rooms with light.

The house had been built when substantial family homes, with bedrooms upstairs and living rooms down, had been the fashion. It was sadly out of date, compared with that apartment at the *Plaza Arms!*

Instinctively, Emma glanced at the tall staircase, as though expecting a child to come hurtling down the banister to greet her.

But the house was silent. So silent it hurt her ears. It swept over her that the house had been mute, waiting, for five years, ever since Rob had left it. His big chair still stood by the fireplace. There was Susan's little rocker in the corner. Susan had grown up to work the needle point on its seat. On the bookcase stood the little music box that Bill had wound so tightly that it had never played again. Inside was a row of Jenny Marie's favorite books. Familiar things reminded her of Walter and Lea.

She glanced at the high ceilings that had sheltered all of them. But there was no one to shelter, now, except Emma. Her family was gone, far away in distant cities, married, settled with families of their own. Their laughter had vanished. There was nothing left. This was only an old house. Old like Emma was old.

She would be glad to be rid of it. Rid of the pictures it kept painting in her mind. Rid of memories that made the lump in her throat, the tears in her eyes.

She flicked them away with a stern finger, mentally scolding herself. "Emma Lorimer! You'd think you were the first person to dispose of an old house. There's no reason to be so . . . so . . . drippy!" Another tear disappeared with an angry finger. "You're sixty-eight. You've had a wonderful life. You've always known it couldn't go on, forever."

IT struck her, that because she had known it so long, she, herself had muted the old house. How long since she had had young folks around her? How long since she had smiled and laughed with teenagers? Yet the house was big enough to hold a great many people. If she had looked around, she might have found someone — a girl from the university, an older woman, to share the empty bedrooms. She thought of the work, and shrugged. The apartment offered rest and quiet. She was ready for that, now, at sixty-eight!

She went into the hall to pick up the mail which the postman had pushed through the slot. She carried it into the living room and sat under a lamp. Cards, and more cards! She opened them carefully. There were notes from some old friends — Carrie, Ethel, and Laura. She detected a note of loneliness in their words.

She read and re-read the letters from faraway sons and daughters: "Mom, fly out to us for Christmas. . . ." Fly! Why she'd be scared to pieces! Besides, she could not be with all of them at the same time.

There were cards from her grandchildren, down to the smallest, who had managed to print in wobbly letters: *Merry Chrismus, Grama.*

She took one of the cards to the piano and picked out the printed notes of music, "Oh, Little Town of Bethlehem. . . ." How the children had crowded about the piano to sing that one!

She put the cards and letters back into their envelopes, studying them over again, the red, shining holly berries, the flickering flames of candles spreading a cheery brightness, the glittering stars — all the age-old signs of a merry Christmas.

She went to the bay window which had always held the tree, and looked out into the snowy night. Below, the lights of the town shone gently over the snow. Blue, red, and green globes spread color over the porches. The winking lights of distant Christmas trees cast stars against window glass. To the east, tall, sentinel mountains guarded the town. In the west, a huge, blue star — Venus, she knew — sent its rays across a cobalt sky. She had seen this view so many times she had lost count. Yet it still had the power to stir her with its serenity, its peace.

Peace! If only the peoples of the world could see such beauty! If

only all people could know such peace! Emma wanted others to see it, love it, know its calmness. This was her town. The words of the carol she had played at the piano lingered in her mind. "The hopes and fears of all the years, are met in thee, tonight.

Yes, hopes and fears had crowded the old house while the family grew up. But the hopes had pushed away the fears, joy had followed sorrow! The things that Emma had known, had loved, were not mute and still. They were bright and glowing, alive in her heart, in the big rooms of the old house.

IT was all here in this house, in this town. It crowded about her, and, suddenly, she knew that here was where she belonged, would always belong.

She laughed a little as she told herself gaily: "Let *progress* find some other space for a super-market. The old house and I are here to stay!"

She heard the shock in Mr. Ewing's voice when she called and told him. He tried to shoulder the matter away, saying that she would change her mind in the morning. She hung up the phone, and wished she could make Mr. Ewing understand.

But there was something else she had to do. Her finger was steady as she dialed Alma at home. The young woman's voice answered eagerly. "Oh, Mrs. Lorimer, I'm glad you called. I wanted to talk to you. Thought I'd tell you tomorrow at the office. Several of the girls I know, who can't go home for Christmas, are going to have dinner at the hotel. We know you're alone. We'd love to have you join us."

Emma's words were a torrent of excitement. "I'll accept that invitation in reverse, Alma." At the girl's gasp, she explained, "I'll have dinner, here."

"Too much work . . ." Alma tried to say.

"Oh, I'll have plenty of help," said Emma happily. She was thinking of Carrie, Ethel, and Laura. They'd be delighted, busying themselves in the big old kitchen. She said: "Bring all the girls. I'll have Mr. Ewing give me the names of some couples crowded into trailer courts. There's plenty of room for those who can, to stay over on Christmas Eve. We'll have plenty of gifts for the children. . . ." Her voice ran out.

Alma cried happily: "It will be almost like going home for Christmas!" she added: "I'll make a list. We'll need some holly. A wreath for the door. . . ."

"I have all the tree decorations," declared Emma, "except, perhaps, the tree-top angel. One of the grandchildren tried eating the tinsel. . . ."

She put down the receiver. Then she wondered if Alma had said: "We already have an angel, Mrs. Lorimer." Well, it didn't matter, she'd ask her when she saw her.

Emma had her own list to make: turkey, cranberries, oranges for the tips of the children's stockings. She'd buy a tree first thing before they were all picked over. A green one, she decided, remembering the cold, haughty white tree in the lobby at the *Plaza Arms*. She could almost smell the crisp scent of the forest sweeping through the rooms.

There was plenty of time to get everything ready. She'd call those of her neighbors who would be alone on Christmas and invite them, too. She could almost hear the laughter and happiness stirring through the rooms. The old house was waking up!

Well, now it was late. Time to go to bed. As she mounted the stairs her hand rested lightly, agelessly, against the polished banister.

She imagined the shrieks of delight that would greet the Christmas dawn, as child after child among her visitors, would come flying down that banister. How they would stare in wide-eyed wonder at the magic of the shining tree, the toys piled about it.

She felt warmed through and through, in spite of the chill air that came through the window as she opened it a little. The lights, the friendliness of the town below, swept up to greet her.

She had been too long alone! She had tried to shut out memories. Tried to shut out love. It had been a long time since she had shared these precious things.

Emma knew, clearly, happily, as she knelt for her prayers, that life must be shared. That people, things that are truly loved are never lost. That peace on earth and good will among people were, and would always be, the real and lasting assurance of the Christmas season. . . .

Protect Your Family Against Tuberculosis

Submitted by Franklin K. Brough
Executive Director, Utah Tuberculosis and Health Association

THE sound of the postman's footsteps disappears in the distance. Behind him he leaves gaily colored envelopes with hundreds of suggestions for the giving of gifts this holiday season. He also left behind him Christmas Seals — gay little stamps that visit our homes and remind us of a gift that goes on giving. . . .

We're lucky. We have drugs that stop tuberculosis. We found in 1945, streptomycin, 1948, para-aminosalicylic acid, and in 1952, isoniazid. We have the tools to wipe out TB — BUT — we must use them now. Time may be running out! TB germs are beginning to show resistance to the known drugs. If the amount of resistance found continues to rise, the drugs we now have will be useless. . . . The only source of income is the once-a-year Christmas Seal Campaign.

You can help protect your family circle of health. Send a generous contribution to your Christmas Seal Campaign today.

Wrapped Up to Please

June Feulner Krambule

HAS wrapping Christmas gifts become a bore of a chore — and an expensive one at that? It needn't be. With little expense, you can add charm, originality, and a wisp of your own personality to your gift wrappings, and your friends and family will love your thoughtfulness.

Here are some suggestions geared to set your imagination in motion and put a relaxer on that strained Yuletide budget:

In gathering materials, rely heavily on the sewing cabinet and knitting basket, where you'll find a gold mine of trimmings.

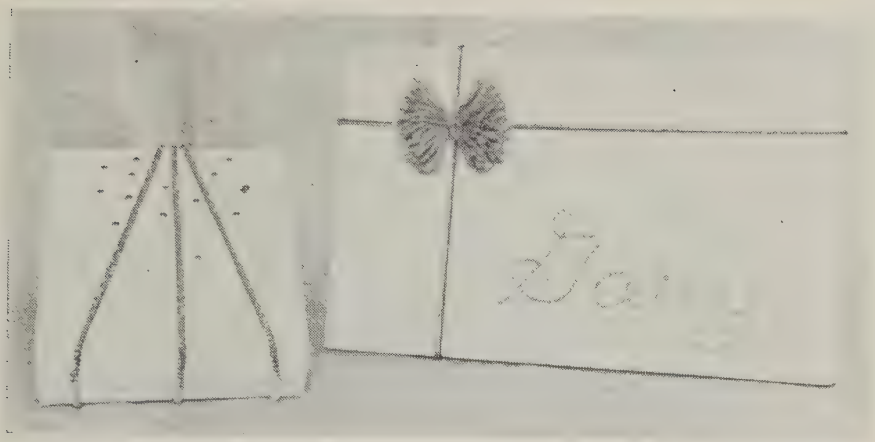
First, pull out those leftover bits of wool yarn. Tie a package or two with them and top with fluffy round tassels of yarn, either in solid shades or varicolored. You may then personalize your gift by spelling out the name of the receiver. Just wrap a package in white tissue, then write out the name by attaching the yarn with ordinary paper glue.

Perhaps among your tucked-away fabrics, you may find bits of organdy, dotted swiss or crisp nylon pieces. After a quick snip around the edges with pinking shears, you can gather these into fluffy bows to top neatly wrapped parcels, or try wrapping whole packages with fabrics. Keep in mind here the texture and size of print in relationship to the size of the package. Fine textures and small, dainty prints are lovely on small gifts, while heavier materials and larger, bright designs add the bright festive effect to the jumbo packages.

One woman wrapped baby's slippers in soft pink flannel of petite lamb design. Her mother's gift was done in fluffy organdy over white tissue, with purse perfume nestled in the puffy bow.

While you're still in the sewing cabinet, don't overlook bits of colorful rickrack — perfect for children's gifts — or strands of glittering sequins for the more sophisticated on your list. Or you may find bits of felt that can be cut the shape of bells, Christmas trees, wreaths, or other Yuletide symbols, to be glued to packages.

Christmas tree ornaments have been tied to many a bow, but one young mother whose small children helped decorate her tree, found a new use for ornaments — the broken ones. After crushing them into tiny pieces, she drew the outline of a sleigh and three reindeer on a tissue-covered package. She then spread an even layer of glue within this outline and sprinkled the glittering pieces over the package. After allowing the glue to dry for a few minutes, she tipped the excess glitter off onto a news-



CHRISTMAS PACKAGES DECORATED WITH COLORFUL YARN

paper. A variety of motifs can be used, from simple stars to complex animals. Inexpensive glitter can be bought for this purpose.

Another woman devised a way to decorate with a real candle. She packaged her gift and tied it with a fluffy bow of ribbon. In the center of the bow she sewed a medium-sized coat button, dripped some hot wax onto the button and stood the candle upon it.

In your search for materials don't overlook holiday greens. A sprig of holly or mistletoe, bits of evergreen, and pine cones, add a delightfully fresh holiday touch. You may want to arrange small cones and ornaments corsage-fashion on sprigs of green tied with bright bows of ribbon. These make lovely, detachable lapel corsages.

As for children, you can make fluffy yarn animals, or tie on candy canes or reindeer candles. Tiny jingle bells can also be used, making package-shaking a special treat. The bells can later be worn on shoelaces or zipper tabs.

Wallpaper is a natural for gift wrapping, especially for the giant-size packages. Papers with large patterns fit the need here, while daintier prints are suitable for the smaller ones. Here is the perfect chance to relieve the attic of those leftover rolls of paper. It will aid your diminishing Christmastime budget and add variety and interest to the assortment of gifts under your tree.

Wide ribbons and large Christmas tree ornaments are always attractive on large packages done in wallpaper, but there are other accents that go well, too. Try colorful drinking straws, taken in a bunch and tied tightly in the middle to make a festive tassel. Odd lengths of tinsel and other tree drapings can be used in place of ribbon.

No wallpaper in your attic? Then try using odd bits of shelf paper, either for wrapping or trim, or you may find colorful decals from the "five and dime" store for the gay decorations you wish to use.

As for other ways of economically wrapping and decorating your Christmas gifts, the choice is as wide as your imagination. Chances are that by the time you have tried a few of these suggestions, you'll have many new ideas of your own. Like one woman we know, you may even reach for the cake decorator. Before long you'll find limitless trappings in your own home that will take the drudgery out of gift wrapping and give each package that perfect personal touch.

Because of the Word

Chapter 5

Hazel M. Thomson

Synopsis: Ruth Ann Barker, who lives in the early 1830's in the Naumkeg Valley of New England, dislikes farm life and cannot decide to marry Victor Hall, a neighboring farmer. Ruth's widowed father has been killed in an accident and Victor helps her take care of the farm. After a second visit with her cousin Claire Mayhew in Boston, Ruth Ann is still undecided about the proposal of Quinton Palmer. She visits her Aunt Marintha in Palmyra, New York, and hears about Joseph Smith and The Book of Mormon. In the spring Ruth Ann returns to Naumkeg and marries Victor. Quinton sends an expensive set of china as a wedding present. Victor tells Ruth Ann that he is going to join the Church, and they travel to Kirtland, Ohio.

ALTHOUGH the weather remained pleasant through the last of the journey, when Vic finally brought the tired horses to a stop in front of the one store in Kirtland, Ruth had had enough of traveling. They sat for a moment, without speaking, looking around at the sleepy little town on the shore of Lake Erie. It had a mixture of houses made of adobe, log, and lumber. A young man, tall and well-built, hurried out of the door, stepped up on the hub of the front wheel and greeted Vic with a hearty handshake.

"Brother Hall! I am Joseph Smith."

Ruth glanced at Vic and noticed that his face had blanched under its coat of bronze. She noticed in amazement that his hair and eyes were exactly the same as Joseph Smith's in color. There was something about his eyes. Vic was to say later that the Prophet could pierce eternity or penetrate the heavens with his gaze. While Ruth wasn't convinced of this, she knew immediately that that serene, steady glance of his eyes could surely penetrate the human heart.

"And Sister Hall."

He took Ruth's hand and helped her down from the wagon. "We've been expecting you. With your skill as a mason and builder, you are the man we've been needing here in Kirtland, to help with the stone work on the temple."

Inside the little frame home to which the man took them, recently vacated by a family of saints who had moved to Missouri, Ruth turned to Vic as soon as they were alone.

"Vic! How did he know?"

"I can only say, Ruth, that he is indeed a prophet of God."

"What about this temple, Vic?" asked Ruth. "What do they want of a temple? Why don't they just build a little church and let it go at that?"

"It seems to me, Ruth, to be one more proof that the true gospel of Christ has been restored. They had a temple then. If this is the same gospel, it stands to reason that there must be a temple now. At least I found out what I was needed for."

"But, Vic," protested Ruth, "what about a place for us to live? How will you have any time to build our

home if you are working on the temple all the time? We can't stay on in this small place."

"We can get along for awhile, Ruth, and the temple must be finished. The Prophet told me as he helped me unpack the wagon, that the saints were commanded to build it. I must help on it, now, Ruth. I have a lifetime to build a house for us."

Yes, thought Ruth, and the way things are going, our lifetime will be over before we ever get around to it.

THEY heated water over an open fire in the yard and the two of them scrubbed the little house completely. By evening Ruth lay down on the bed, completely exhausted, but Vic was off to see the temple and find out just what his work was to be. This was only the beginning. Ruth was to find herself almost constantly alone in Vic's everyday absence.

"If I had thought that you would ever let anything come between us, especially a pile of stone, I might have done differently."

"It hasn't come between us, Ruth Ann," said Vic quietly.

"I don't know what else you could call it. You're down there early morning and late. I don't know when we will ever get a place of our own."

"But, honey, the temple must be finished. We need every able-bodied man we can get."

"Able-bodied! Even old Mr. Smathers next door is down there day after day, so crippled up with rheumatism that he can hardly walk. What good he can do is more than I know."

"He can shoot a gun, Ruth," answered Vic, "and he has stood guard many a day while we cut stone."

"Well, I think President Smith or someone should send him home where he belongs."

"And break an old man's heart? He loves the gospel more than his life. He has one of the strongest testimonies I've ever heard. I wish I could make you understand what the opportunity of working on the temple means to him. It isn't toil to him. It's his greatest blessing."

"Come and eat," said Ruth. "I don't want to get into an argument again. You must be nearly starved, not even taking time to come home to dinner."

"It does smell good, Ruth. I don't know how I was so lucky to marry such a good cook. You're using the china. It looks like a party. What's the occasion?"

Ruth's pent-up resentment flared. "It's not an occasion! It's just that I don't want us to get too backwoodsey. Some people use dishes like this every meal. They even take time to change and clean up for dinner. . . ."

Ruth stopped, knowing she had said too much. Vic looked down at his clothes. The fine dust from cutting the stones was ground into the materials, as it was also into the pores and lines in his hands.

"I am sorry, Ruth Ann," he said simply.

Knowing how she had hurt him, still Ruth could not bring herself to make amends. They ate in silence, then Ruth washed the dishes and dried them carefully, placing them high on the top shelf.

She was to see Vic often in this situation during the coming winter,

holding the book in his hands, yet aware that his mind was not on it. Occasionally, he would read aloud from it, and Ruth found herself almost unwillingly listening to it. She was coming to realize that this was far from the Indian legend she had first thought it to be.

THE year of 1834 dawned bright and clear. The entire month of January was crisp and very cold, but the low temperature did not dampen Vic's ardor for his work in cutting or helping to lay up the walls. Ruth found her bitterness constant and increasing, so when at last she was certain there was to be a baby, she could not bring herself to tell Vic.

Not that she felt he would be disappointed, quite the contrary. She could imagine how happy the news would make him, but she found it impossible to brighten his days when he persisted in making them so uncomfortable for himself. So she kept the news to herself as long as she could. When she did mention it, she managed to convey her reluctance to be so far away from the doctors in Boston.

"Honey," said Vic, "I'll talk to Brother Joseph and find the best help that there is to be had in Kirtland."

Though this was little consolation, Ruth said no more.

She began going to the meetings, mainly, at first, in want of anywhere else to wear one of her pretty dresses. Most of the sisters were in homespun and wore the same dresses with monotonous regularity. While Ruth knew that a great deal of cloth had been spun and woven in Kirtland during the winter, she noticed little of it being used for new dresses. Most of it was given for clothes needed by the workmen on the temple.

She knew she was causing some talk among the ladies, and even Vic seemed a little embarrassed at the lavishness of her dress. With a shawl around her shoulders, she sometimes wore the blue dress and noticed that the women could hardly take their eyes from it.

Ruth was surprised to learn that there were even more saints in Missouri than here in Kirtland.

"That's to be the center stake of Zion," Vic explained to her, "but the people there don't seem to appreciate the saints buying their land and moving in. There have been house burnings, tarring and feathering, and all sorts of outrages."

"Why don't they just move away and get out of the trouble?" asked Ruth.

"When the Lord has commanded," said Vic, "you don't just run away, even though it may mean danger. Brother Joseph fears that things may get worse. He is leaving tomorrow for New York to get volunteers for an expedition to send them supplies."

"Well," answered Ruth, "I hope he gets them and doesn't get any strange ideas about you going off to Missouri to help protect people you have never seen."

"He will be going through Boston, and I have asked him to stop at the farm on the way back and pick up the money Mrs. Walker wrote that she had for us," said Vic.

"Oh, good," said Ruth. "The money will come in right handy, now."

EVEN before Ruth had the money in her possession, she had her plans all made about how to use it. With the saints giving every possible cent toward the construction of the temple or the relief of the saints in Missouri, money in Kirtland was extremely scarce. Ruth had had her eye on a frame house near enough to give a good view of the lake. Somehow she had in mind that it would remind her of Boston, if she could just live in it. She well knew what Vic would do with his money, but hers should be ample to handle the transaction.

Ruth did not make many friends in Kirtland among the women. She felt her role as an outsider more strongly among a group of them all intent on some problem of their close-knit society, but a strong attachment grew between herself and Mary Bailey, a young convert living in the Smith household and engaged to the Prophet's younger brother, Samuel.

One afternoon, late in March, the two were busily engaged in finishing some cloth for the girl's hope chest.

"Look at it, Ruth," cried Mary in dismay. "Is this any material for a wedding dress?"

"It isn't exactly what a girl dreams of," agreed Ruth. She thought of the blue that she had worn at her own wedding. Suddenly she had an idea.

"Mary, will you trade this material to me?"

"To you? You never wear homespun. Why do you want it?"

"I must admit that it is getting so I can scarcely get into my dresses. Trade this to me and I will give you my blue one that you like so well."

"Your blue dress? Ruth, you can't mean it!"

"But I do. Here, help me fit it and get it cut out. We can get started on it right now. But first you must try on the blue. I'm only a little taller, otherwise it should be a perfect fit."

Ruth found her enthusiasm rising in the prospect of making the dress. She put it on the day it was finished, and the look in Vic's eyes was recompense for the loss of the blue. Then, behind him on the little porch, Ruth noticed the young Prophet.

She could not deny that she enjoyed a visit from this man Vic loved so fervently. She greeted Joseph cordially, offering him a chair. Again she looked at Vic, wondering why he had come home so early. He stood close to her, his hand on her shoulder, and she knew that she had never pleased him so well, even in her finest clothes.

The Prophet's words caught her ear. "Mob action is at a new high. Why last week alone, many houses belonging to the saints in Jackson County, were burned. Many people are destitute."

Vic's grip tightened on Ruth's shoulder. "What do you wish me to do, Brother Joseph? What about the temple? You know I will go where you ask."

Go? thought Ruth. Vic go right now when the baby is so near! He couldn't possibly mean it. Again she heard the Prophet's voice.

"The work will go forward on the temple. You have trained oth-

ers well, and there is a sizable stockpile of stone at present. We need men in Zion's Camp who have your faith, Brother Victor."

"How long will we be gone?" asked Vic.

"Two months, perhaps three. Some of the men took the first four supply wagons and left this morning. We will join them in a few days."

"Two months — three at the most," echoed Vic. "That means we will be back well before September. You see, the baby. . . ."

"Of course," said Joseph. "I understand what it means to be away from your wife right now. The Lord will bless you, Brother Victor, and you, too, Sister Hall."

"September. . . ." began Ruth, and the word caught in her throat. She knew the baby would be born before September. Why hadn't she told Vic the truth when he had assumed it would be in the autumn?

Three days later she stood with the group of women in the road and waved goodbye to Vic and the last of the twenty supply wagons. Heartbroken and angry that he had left her at this time, Ruth turned again to the little house.

(*To be concluded*)

THE RELIEF SOCIETY ANNUAL GENERAL CONFERENCE

(*Continued from page 821*)

afternoon session in the Tabernacle, urging the support of members of Relief Society to the General Church Welfare Program. The visiting teaching program featured a demonstration of a visiting teacher department at a stake leadership meeting.

During the afternoon, separate departmental sessions were held for presidencies, secretary-treasurers, work meeting leaders, choristers and organists, and *Magazine* representatives. In the *Magazine* section, Elder Sterling W. Sill, Assistant to the Council of Twelve, gave inspired counsel. The afternoon sessions also included special helps on teaching the lessons of the theology, literature, and social science courses of study.

As another great conference of the leaders of Relief Society concluded, there seemed to be renewed determination in the hearts of those in attendance to return to their homes in all parts of the Church, and to carry forward the program of Relief Society so as to enter upon the threshold of the greater opportunities envisioned in the conference.

And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them. . . . And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy. . . . For unto you is born this day . . . a Saviour, which is Christ, the Lord (Luke 2:8-11).

LESSON DEPARTMENT

Theology—The Doctrine and Covenants

Lesson 38 — "Endure Unto the End"

Elder Roy W. Doxey

(Text: The Doctrine and Covenants, Section 53)

For Tuesday, March 6, 1962

Objective: To understand that constancy in living the commandments leads to eternal life.

THROUGHOUT all scripture, the divine message has been — seek the Lord early and remain true to the covenants made with him. If faithful in doing this, there is no blessing which will be withheld.

Algernon Sidney Gilbert

The revelation for study in this lesson was addressed to Algernon Sidney Gilbert, who was in the Church for only four years. He became a member in the year 1830 and died in June 1834. Before he joined the Church he was a merchant in Painesville, Ohio, but later in Kirtland, he was the business partner of Newel K. Whitney. It was into their store that the Prophet Joseph Smith entered and introduced himself to Brother Whitney. (See Lesson 25, *The Relief Society Magazine*, July 1960, page 470.)

A few months after the arrival of the Prophet and his party in Ohio, Brother Gilbert requested that the Prophet inquire of the Lord concerning his place in the kingdom. Section 53 was received in reply to this request. After this revelation was received, in which Brother Gilbert was commanded to accompany the Prophet and others to Missouri, these brethren left Kirtland on June 19, 1831, for the west. By this same revelation Brother Gilbert was appointed keeper of the Lord's storehouse. Later, this call was to receive "moneys, to be an agent unto the church, to buy land in all the regions round about . . . in righteousness, and . . . wisdom" (D & C 57:6). In addition, he was to establish a store, the profits of which were to be used for the building up of Zion (*Ibid.*, verse 8).

In July 1833, a mob of about five hundred threatened the saints of Independence, Missouri, with whippings, the same cruel treatment which they had administered to a number of the brethren not long

before this. Six of the leading brethren, including Algernon S. Gilbert and William W. Phelps, offered themselves as a ransom for the Church, even to allow themselves to be whipped to death, if necessary. These six brethren agreed that they would arrange for the saints to leave Jackson County as soon as possible. In this transaction, Brother Gilbert and John Corrill were to remain longer than the rest of the saints to finish the business of the Church in that area.

Elder B. H. Roberts gives this evaluation of Brother Gilbert: ". . . the Lord has had few more devoted servants in this dispensation" (*D.H.C.* II:118).

Section 53

The Prophet's inquiry of the Lord in behalf of Algernon S. Gilbert brought forth a revelation consisting of only seven verses. A significant truth to be received from that first verse is that the Lord hears and answers prayer; for he had heard and answered Brother Gilbert's prayer. In the growing kingdom of God, many had requested that their place in the Church might be known through revelation. The revelations given for the members in the early period of the Church have revealed many great truths that have given encouragement, hope, and inspiration to those who live in the decades following the Prophet's period. Elder Gilbert was assured in this revelation that the Church which he had joined was raised up by the Lord in these last days.

In order that he and all who should become acquainted with this revelation might know that the purpose of Jesus' crucifixion or atonement is to offer the only means of escape from sin, the Lord revealed:

> Behold, I, the Lord, who was crucified for the sins of the world, give unto you a commandment that you shall forsake the world (D & C 53:2).

If Jesus gave his life that we, who receive this gift of remission of sins by acceptance of the gospel, might enjoy blessings in this life and an eternal reward of exaltation, there must be continued effort to forsake the world of sin. President David O. McKay said in a General Conference:

> Now, what do we mean by the world? It is sometimes used as an indefinite term. I take it that the world refers to the inhabitants who are alienated from the Saints of God. They are aliens to the Church, and it is the spirit of this alienation that we should keep ourselves free from . . . (*Gospel Ideals*, page 153).

A recognition that all of us are imperfect to some degree should stimulate us to search for ways and means to overcome those imperfections, which hinder us from reaching the goal of perfection admonished by the Savior. (See Mt. 5:48.)

Three verses point out Elder Gilbert's calling in the Church (D & C 53:3-5). The success he had in this calling has already been pointed out in the forepart of this lesson.

Important to Elder Gilbert would be the counsel given in verse six wherein he is told that his present assignment should be accepted in faith. Through his faithfulness "in the vineyard," other responsibilities would be placed upon him. The person of faith is desirous of building up Zion as much as possible.

The closing verse of Section 53

counsels Elder Gilbert that the rich rewards of heaven come to him who remains faithful to the end.

> And again, I would that ye should learn that he only is saved who endureth unto the end. Even so. Amen (*Ibid.*, verse 7).

This same counsel has been given in other dispensations of the gospel. The Savior taught his disciples during his ministry that their labors would bring persecution upon them, but "he that endureth to the end shall be saved" (Mt. 10:22).

As the resurrected Redeemer, Jesus expressed this fact to the Nephites:

> Behold, I am the law, and the light. Look unto me, and endure to the end, and ye shall live; for unto him that endureth to the end will I give eternal life (3 Nephi 15:9).

Meaning of "Endure to the End"

A dictionary definition of "endure" is "to continue in the same state without perishing; last; to remain firm, as under trial; to suffer or bear up patiently; to endure hardship; to withstand or bear, as pain, sorrow, or destructive force, without yielding."

What might the Latter-day Saint be required to endure? The member of the Church is susceptible to the ills which afflict mankind in general. With these ills, mental and physical, one must bear patiently. However, it is a fact that blessings of health, happiness, and even prosperity result from one's faithfulness to the gospel. We may not always recognize our faults which bring physical and mental suffering because of ignorance or unwillingness to correct our lives. The violation of health laws will bring its penalties. The Lord told Joseph Smith to: "Be patient in afflictions, for thou shalt have many; but endure them, for, lo, I am with thee, even unto the end of thy days" (D & C 24:8).

Elder George Q. Cannon said:

> . . . So it is with all of us. We have great afflictions from time to time. It seems to be necessary that we should be tried and proved to see whether we are full of integrity or not. In this way we get to know ourselves and our own weaknesses; and the Lord knows us, and our brethren and sisters know us.
>
> Therefore, it is a precious gift to have the gift of patience, to be good-tempered, to be cheerful, to not be depressed, to not give way to wrong feelings and become impatient and irritable. It is a blessed gift for all to possess (*Gospel Truths*, page 198).

The Latter-day Saints must also bear persecution patiently, whether physical or mental. The tauntings or ridicule of those who consider a Latter-day Saint as too religious or "fanatical" may be examples of the latter. That the disciples of the Master would receive such persecutions was said by Jesus in the Sermon on the Mount. (See Mt. 5:10-12.)

In this life one must also endure or stand up against temptation in its numerous forms.

Sometimes we may become so general in our remarks on what we should do, that some of the help that can be extended to those who want to know what to do is not always given. The Latter-day Saint wants to know the answer to the question, "What must I do to be exalted?" He already knows that acceptance of the first principles and ordinances of the gospel is the beginning of the new life, but how

may he keep on that road which leads to exaltation? If we say, "Keep the commandments," it has all been said, but there is the need to know the commandments. Furthermore, it is also necessary to know that there are some guideposts, which, when pointed out, draw attention to certain pitfalls that may ensnare even those who are trying to follow the Savior's teachings. It is not intended that the following suggestions in this lesson on guideposts are a complete list, but they are intended to be helpful.

Seek the Spirit

The counsel to seek for the influence of the Holy Ghost is always paramount as one desires to maintain faith unto the end. It is by that Spirit that one is able to discern truth from untruth. By that guidance there comes understanding of the way one should live. The principle of receiving more bounteously of the Spirit is set forth in this scripture:

> Draw near unto me and I will draw near unto you; seek me diligently and ye shall find me; ask, and ye shall receive; knock, and it shall be opened unto you (D & C 88:63).

Keep on the Right Side of the Line

Another President of the Church has given solid counsel on a theme upon which he spoke often. President George Albert Smith at a General Conference related some counsel given him by his grandfather, Elder George A. Smith, as follows:

> He said: "There is a line of demarcation well defined between the Lord's territory and the devil's territory. If you will remain on the Lord's side of the line, the adversary cannot come there to tempt you. You are perfectly safe as long as you stay on the Lord's side of the line. But," he said, "if you cross onto the devil's side of the line, you are in his territory, and you are in his power, and he will work on you and get you just as far from that line as he possibly can, knowing that he can only succeed in destroying you by keeping you away from the place where there is safety" (*Conference Report*, 116th Semi-Annual Conference, October 1945, page 118).

President George Albert Smith then gave the following examples to illustrate when the member of the Church is "on the Lord's side of the line": (1) by observing the Sabbath day; (2) in the observance of secret and family prayers; (3) by expressing gratitude to God for food; (4) by loving one's neighbors; (5) by being honest in all dealings with men; and (6) in keeping the Word of Wisdom. President Smith continued:

> . . . And so I might go on through the Ten Commandments and the other commandments that God has given for our guidance and say again, all that enriches our lives and makes us happy and prepares us for eternal joy is on the Lord's side of the line. Finding fault with the things that God has given to us for our guidance is not on the Lord's side of the line . . . (*Ibid.*, page 118).

As always, those who find fault receive less and less of the Spirit which promotes happiness and joy. Upon this subject the counsel of the living prophets is certain. All have proclaimed the necessity for upholding those whom God has appointed as his servants. President Joseph F. Smith indicated the seriousness of not sustaining the Lord's anointed, in this way:

> . . . And I cannot emphasize too strongly the importance of Latter-day Saints honoring and sustaining in truth and in deed

the authority of the Holy Priesthood which is called to preside. The moment a spirit enters the heart of a member to refrain from sustaining the constituted authorities of the Church, that moment he becomes possessed of a spirit which inclines to rebellion or dissension; and if he permits that spirit to take a firm root in his mind, it will eventually lead him into darkness and apostasy . . . (*Gospel Doctrine*, 10th Edition, page 224).

But what if the Latter-day Saint does not understand the reason for certain measures or counsel? President George Q. Cannon had this to say regarding this question:

A faithful Latter-day Saint may not be able to understand all the movements of the Church nor all the motives of the authorities of the Church in giving counsel or in taking action upon different questions; but will a man of this character censure them, assail them or condemn them? Certainly not. He will be likely to say: "I do not understand the reasons for this action; I do not see clearly what the presiding authorities have in view in doing this, but I will wait and learn more. This I do know, that this is the work of God and that these men are His servants and that they will not be permitted by Him to lead the Church astray or to commit any wrong of so serious a character as to endanger its progress or perpetuity" . . . (*Gospel Truth*, page 234).

Religious Hobbies Are Unwise

Among some members of the Church there is a tendency to emphasize one principle or practice above another. Such a person may assume an attitude of superiority and thus become conceited and full of pride. "Saints with hobbies," said President Joseph F. Smith, "are prone to judge and condemn their brethren and sisters who are not so zealous in the one particular direction of their pet theory as they are. The man with the Word of Wisdom only in his brain, is apt to find unmeasured fault with every other member of the Church who entertains liberal ideas as to the importance of other doctrines of the gospel." He also said:

. . . Hobbies are dangerous in the Church of Christ. They are dangerous because they give undue prominence to certain principles or ideas to the detriment and dwarfing of others just as important, just as binding, just as saving as the favored doctrines or commandments.

Hobbies give to those who encourage them a false aspect of the gospel of the Redeemer; they distort and place out of harmony its principles and teachings. The point of view is unnatural. Every principle and practice revealed from God is essential to man's salvation, and to place any one of them unduly in front, hiding and dimming all others is unwise and dangerous; it jeopardizes our salvation, for it darkens our minds and beclouds our understandings . . . (*Gospel Doctrine*, 10th Edition, pp. 116-117).

Strive for Perfection

Endurance to the end involves effort. That person who has before him the vision of what he may become through faithfulness, has a far better chance to endure to the end than the person who is not so minded. Constant vigilance in correcting habits or thoughts which militate against the attainment of the goal of perfection, is the road to success. The Savior instructed the Nephites in the goal to which we should all strive: "Therefore I would that ye should be perfect even as I, or your Father who is in heaven is perfect" (3 Nephi 12:48). (Also see Mt. 5:48.)

These words were not said to discourage his followers in that they would consider the goal unattainable, but rather to stimulate them to make preparations, then, in striv-

ing for that final perfection. It is true that we will not receive perfection in this life. We can, however, work always to that end. Elder Mark E. Petersen of the Council of the Twelve in a General Conference expressed this belief:

> I believe that in many ways, here and now in mortality, we can begin to perfect ourselves. A certain degree of perfection is attainable in this life. I believe that we can be one hundred percent perfect, for instance, in abstaining from the use of tea and coffee. We can be one hundred percent perfect in abstaining from liquor and tobacco. We can be one hundred percent perfect in paying a full and honest tithing. We can be one hundred percent perfect in abstaining from eating two meals on fast day and giving to the bishop as fast offering the value of those two meals from which we abstain.
>
> We can be one hundred percent perfect in keeping the commandment which says that we shall not profane the name of God. We can be perfect in keeping the commandment which says, "Thou shalt not commit adultery." (Ex. 20:14.) We can be perfect in keeping the commandment which says, "Thou shalt not steal." (*Ibid.*, 15.) We can become perfect in keeping various others of the commandments that the Lord has given us (*Conference Report*, April 1950, page 153).

President Joseph Fielding Smith said:

> If we have a failing, if we have a weakness, there is where we should concentrate, with a desire to overcome, until we master and conquer. If a man feels that it is hard for him to pay his tithing, then that is the thing he should do, until he learns to pay his tithing. If it is the Word of Wisdom, that is what he should do, until he learns to love that commandment (*Conference Report*, October 1941, page 95).

Reminders

As a reminder of ways in which one may keep on the road to perfection or to endure to the end, these suggestions are given: (1) become settled in the truth by seeking for the Spirit; (2) hold fast to the word and will of the Lord as found in the four Standard Works of the Church; (3) keep the commandments contained in the gospel of Jesus Christ by remaining on the Lord's side of the line; (4) sustain the Authorities of the Church by having faith in their counsel and direction or by being responsive to instruction received; (5) do not feel that one commandment or program of the Church is to be accepted in practice above others equally as important; (6) work for perfection by correcting the habits or practices which stand as barriers to the realization of the goal mentioned by the Savior. Do not believe that in mortality one cannot be perfect in many ways which the Lord has commanded his children to follow.

For How Long?

Wise counsel by President Brigham Young on the subject matter of this lesson was given toward the end of his life, as follows:

> There are a great many texts which might be used, very comprehensive and full of meaning, but I know of none, either in the Old or New Testament, more so than that saying, said to have been made by the Savior, and I have no doubt it was, "If ye love me, keep my commandments. . . ."
>
> How long? For a day? Keep the commandments of the Lord for a week? Observe and do his will for a month or a year? There is no promise to any individual, that I have any knowledge of, that he shall receive the reward of the just, unless he is faithful to the end . . . (*Journal of Discourses* 13:310-311).

Questions for Discussion

1. What do you know about Algernon Sidney Gilbert for whom the Lord gave the revelation studied in this lesson?

2. Name some ways one can keep on "the Lord's side of the line."

3. Why is it necessary to sustain the Authorities of the Church?

4. What is a religious hobby? Why is it dangerous to have religious hobbies?

5. Discuss: It is possible to become perfect in many ways in this life.

Visiting Teacher Messages—

Truths to Live By From The Doctrine and Covenants

Message 38 — "According to Men's Faith It Shall Be Done Unto Them" (D & C 52:20).

Christine H. Robinson

For Tuesday, March 6, 1962

Objective: To show the remarkable power and blessings of faith.

THROUGHOUT the scriptures, ancient and modern, no truth is emphasized more repeatedly and clearly than the promise that the Lord will bestow blessings upon us according to our faith. Since the days of Adam, God's children have been admonished to "walk by faith." In the solution of all their problems, they have been urged to take advantage of this limitless reservoir of power. So great is the power of this principle that the Lord has said, ". . . If ye have faith as a grain of mustard seed . . . nothing shall be impossible unto you" (Mt. 17:20).

The scriptures are replete with outstanding examples of remarkable faith. The stories of Abraham and Lehi both echo this absolute conviction. "By faith Abraham, when he was called to go out into a place . . . went out, not knowing whither . . ." (Hebrews 11:8). Lehi, obedient unto the word of the Lord, took his family and departed into the wilderness, leaving the land of his inheritance, his home, his gold and silver and precious things.

In the Old Testament, examples are told of how, through the power of faith, Moses led the children of Israel through the parted waters of the Red Sea, how David vanquished Goliath, and how the Lord shut the mouths of the lions and saved his prophet Daniel.

The New Testament has many accounts of the great miracles the Savior and his disciples wrought through the application of faith. Through faith the sick were healed, the blind were given sight, and the dead brought back to life.

Among the many examples of the power of faith in The Book of Mormon, two particularly stand out. One is the story of Helaman and his two thousand sons. These young men fought a great and victorious battle against the Lamanites and not one soul perished because of the exceeding great faith in that which their mothers had taught

them. (See Alma 57:26.) Another example is the story of the Brother of Jared, whose faith was so exceedingly great that the veil was taken from his eyes and he saw the finger of the Lord, and the Lord himself. (See Ether 3:6-16.)

In modern times the wonderful power of this great principle was magnificently exemplified in the simple prayer offered with unwavering faith by Joseph Smith, when he asked the Lord for wisdom and beheld the Father and the Son in a glorious vision.

This same source of power which wrought great miracles both in ancient and in modern times is still abundantly available to us today. The Lord still tells us that, "According to men's faith it shall be done unto them." All of us can have great blessings if we will but believe with our whole hearts and souls and allow faith to operate in our lives.

Faith as a motivating spiritual power must be God-centered rather than self-centered. This type of faith causes us to seek to do the will of the Lord rather than to concentrate on what he can do for us. Instead of thinking of faith as a formula merely to get the Lord to do our bidding, we must try to find out what the Lord wants us to do and seek to pattern our lives according to his plan.

On one occasion, the Savior told his disciples that they should have faith as a little child. (See Mt. 18:1-4.) We can all learn much from the simple faith of little children. Recently a little three-year-old girl lay apparently dying of a seemingly incurable disease. Looking up trustingly into the eyes of her grandmother, she said, "Tell me the story of Jesus again, how he loved little children. Jesus is going to make me well." And because of her simple and complete faith and the faith of those who loved her most, she is today growing in health and strength.

If we feel that our faith is not as strong as we would like it to be, let us strengthen it by exercising it every day. Let us have faith in the ability of our children. Let us have faith in the goodness and kindness of our neighbors. Above all, let us have complete faith in our Father in heaven and in his desire to lead and guide us.

A Heart of Love

Pauline M. Bell

A heart of love is like an eternal spring. There is always something to give.

Work Meeting—Attitudes and Manners

HOW DO YOU DO?

(A Course Expected to Be Used by Wards and Branches at Work Meeting)

Discussion 6 — The True Spirit of Hospitality

Elaine Anderson Cannon

For Tuesday, March 13, 1962

Objective: To point out that the development of the art of being a good hostess and an ideal guest is a woman's responsibility and that the pleasures derived therefrom are her special privilege.

TO have people in one's home, however humble it may be, to make them welcome without apology, to provide for their comfort and pleasure, is a woman's special privilege and one she should not neglect. It is under these circumstances that the art of living, rather than the mere essentials of it, are brought into focus.

While the details may differ between a formal dinner and patio picnic held in a home — with or without employed help — the warmth and graciousness of both occasions should not vary. Ideally, the situation can be summed up this way; it is a delight to have guests in the home. For their pleasure we have used our best efforts to make the arrangements attractive, the food delicious, and the company compatible and stimulating. These, of course, are obvious requirements of a hostess showing unselfishness and lack of pretense. Anything done to impress or strengthen one's own social position through entertaining can almost always be detected, and it detracts from the atmosphere of the party.

Reinforcing the true spirit of hospitality should be the thorough knowledge of the accepted code of behavior. Knowing the social rules and using them make hospitality easier, and self-discipline, which is necessary to make any party run more smoothly, becomes automatic.

The Hospitable Hostess

The hostess should try to arrange her affairs so that she can greet the guests at the door and make any necessary introductions. If her husband is helping with the entertainment, he can do these honors; otherwise, she should be on the scene until all the guests arrive.

A good hostess anticipates the needs of her guests — their comfort, preferences in food, and entertainment, because the code of behavior of guests (for very good reasons) limits markedly for what they may ask. However, an overzealous hostess can be as trying as a thoughtless one. She should use great care not to be "encumbered with much serving." She should not be guilty of saying, "Make yourselves at home." This is something no self-respecting guest would ever do, really. Rather, the calm manner of the hostess and obvious pleasure in

their company, her thoughtful attentiveness, will make the guests feel at ease.

It is embarrassing when a hostess apologizes, belittles, or in any way calls attention to her own party preparations or setting.

One uncounted bonus in entertaining in the home, is the precious example set for the children. They can learn valuable lessons in refinement and social know-how by watching mother prepare the food, the table setting, and sparkling up the home.

Entertainment in the home sets the pattern and mood for similar affairs held elsewhere. In the case of Church socials, where guests are not invited but expected, the same feeling of delight in preparing pleasure for others should be the directing spirit behind all details. The hostesses should be as careful and considerate of the guests as they would be in their own homes. They should see that the guests mingle well and get acquainted; that no one is left to sit alone; that unpleasant topics and embarrassing circumstances are avoided; that mishaps made by guests are glossed over as unimportant.

The Late Guest

When a hostess invites guests to a meal (breakfast, luncheon, or dinner), she specifies the time at which the meal will be served. This means that the food will be prepared and ready to serve at that given hour. Every hostess takes pride in serving choice foods at their best. Therefore, delaying the serving of the food when it is ready is not fair to the hostess or the other guests. If, at the appointed mealtime, a guest has not arrived, it is proper for the hostess to wait fifteen to twenty minutes. If at the end of that period of grace, the guest has still not arrived, it is in keeping with good propriety to serve the meal to the guests who are present. When the late guest arrives, she quietly apologizes to the hostess and takes her place at the table, partaking of the course then being served.

When a guest finds it impossible to be on time for such an appointment, she should apprise the hostess at the earliest moment. It is most inconsiderate to be tardy for an appointment for a meal.

The Ideal Guest

The ideal guest is often invited again. She is a joy to have at a party. She reflects back the underlying philosophy of the hostess: "I'm delighted you invited me; I appreciate your efforts to please me and feed me well; I like the other people you have invited." This she may not say in so many words, but her actions should convey this attitude. She will co-operate with the hostess by not taking unfair advantage of any situation; wandering unbidden to the kitchen, asking for special treatment, or offering things to other guests, except at the suggestion of the hostess. She will be charming to other guests, careful of the feelings of all present, skillful in conversational exchanges, and reluctant to gossip or discuss questionable topics. She will be prompt in arriving and not wear out her welcome by staying longer than she should. When the time comes to leave, after expressing her "thank you and goodbye" to the hostess, she will move on out the door quick-

ly, not prolonging conversation while chill winds blow in and the hosts become weary. Above all, a guest should not repeat anything learned about her hostess while she was present in her home. This is like betraying a confidence. She will make apologies and amends quietly but sincerely if a mishap occurs, and, as a thoughtful expression, she may call the next day and thank the hostess again for a memorable time.

Questions for Discussion

1. If a guest should accidentally break a dish or a treasure, how should the self-disciplined hostess react?
2. As a guest, what obligation do you have toward the hostess, as your contribution to the success of the party?

Literature—America's Literature Comes of Age

Lesson 30 — James Russell Lowell (1819-1891)

Elder Briant S. Jacobs

(Textbook: *America's Literature*, by James D. Hart and Clarence Gohdes Dryden Press, New York, pp. 495-506)

For Tuesday, March 20, 1962

Objective: To acknowledge Lowell as a representative symbol of mid-century American values and culture.

DURING the fifty years of his maturity, Lowell scattered his genius over more positions and activities, excelled in more types of literary excellence, and believed at one time or another in more various and even opposing philosophies and values than did any of his contemporaries. A young man of great promise, he made significant contributions to abolition and reforming liberalism, literary criticism, education, journalism, national and international politics, and diplomacy; he attained dominating stature as a public spokesman for the traditionally conservative values of the aristocratic class of New England; he wrote excellent religious and satirical poetry, definitive literary essays, and some of the most personable letters in America's literature. In none of these did he achieve true greatness, yet for his own age the integrating power of his vibrant personality and moral character were regarded as at least approaching greatness. For us, today, the man emerges more powerfully than the mere sum of his accomplishments, and for those who would know at firsthand the hopes and conflicts of young America during those periods of great transition in which he lived, he is indispensable.

Crusading Idealist

His entire life centered itself in Elmwood, the family mansion in Cambridge, home of Harvard University and suburb of Boston. Born in 1819 into one of the great dynasty families, he early displayed his lifelong love of vigorous playfulness by boasting that during his Harvard

days he read almost all available books save those recommended by the faculty, and during his senior year, when he was overwhelmingly elected class poet, he cut so many classes and neglected his studies so grossly that for several weeks preceding graduation he was "rusticated" or confined to Concord. His graduation poem satirized contemporary reform movements which, however, he soon was to embrace with youthful dedication.

Lowell graduated in law because he didn't know what else to do, but, instead of practicing his profession, he wrote poems and read widely, obviously feeling a need to free himself from the strict patterns of his world. In 1843, soon after his first book of poems was published, he established a new literary magazine based on the policy that

> . . . any literature, as far as it is national, is diseased, inasmuch as it appeals to some climatic peculiarity, rather than to universal nature. Moreover, everything that tends to encourage the sentiment of caste, to widen the boundary between races, and put further off the hope of one great brotherhood, should be steadfastly resisted by all good men.

Self-defined comrade to Prometheus and Columbus, young James believed in total democracy and brotherhood which he hoped to achieve through poetry, such as "The Vision of Sir Launfal" and "The Present Crisis." His marriage to Maria White, transcendentalist and fiery abolitionist, brought Lowell nearer to the intensity of William Lloyd Garrison, who said, "I have need to be *all on fire*, for I have mountains of ice about me to melt," as echoed in Lowell's "Stanzas on Freedom":

They are slaves who fear to speak
For the fallen and the weak;
They are slaves who will not choose
Hatred, scoffing, and abuse
Rather than in silence shrink
From the truth they needs must think;
They are slaves who dare not be
In the right with two or three.

The young couple agreed that Europe and the past were tyrannical, while in America's future lay the only Utopia and the world's true hope. An inheritance of $20,000 from his wife's father enabled them to return to Elmwood, where, in 1848, Lowell wrote three of his most popular works: *A Fable for Critics*, which is still most valuable for its insight into the ruling literary personages of the day; *Biglow Papers, First Series* which, in sharp, vernacular phrases vented his indignation toward the Mexican War — to him merely an attempt by the South to gain more votes through expansion; and "The Vision of Sir Launfal," in which all classes ideally become one as Christian love and charity blend their lives together. Thus, in his twenty-ninth year Lowell achieved in his various products of genius a triple power which he never again reached.

Ardent Nationalist

Though he and his talented poetess wife were happy in "the cause," Lowell's editing, not his poetry, supported them, and soon he softened many of his extremist views and took his wife and child (plus a nannygoat) to Europe to drink firsthand from the culture he had so recently scorned. The death of his wife made him almost inconsolable for a time, particularly since they had previously lost two of their three children. He returned to Cambridge

and devoted himself to literary study and lecturing which he performed so brilliantly that, in 1855, he was chosen over six rivals to succeed Longfellow in the chair of modern languages at Harvard. In 1857, he was chosen first editor of the newly founded *Atlantic Monthly*, which he succeeded in molding into *the* accepted spokesman for the Boston "Hub-of-the-Universe" group.

Active in founding the liberalizing Republican party, he claimed to be one of the first who recognized Lincoln's greatness. Both before and during the Civil War Lowell exerted his considerable influence as editor of the *North American Review* to defend the issue of union, not slavery, as the center of the "irrepressible conflict," though he was always proud of his earlier abolitionist activities. And though the war took his three beloved nephews, it did not prevent him from advocating a policy of love and forgiveness towards the South during the Reconstruction period, though his appeal was useless and ignored.

Earnestly he had hoped that the war would cleanse and renew the Nation, but a Nation rededicated to those

> Three roots [which] bear up Dominion:
> Knowledge, Will —
> These twain are strong, but stronger yet
> the third, —
> Obedience, — 'tis the great tap-root that
> still,
> Knit round the rock of Duty, is not stirred,
> Though Heaven-loosed tempests spend
> their utmost skill.

This new reliance on traditional self-discipline as stated in "The Washers of the Shroud," thus becomes a star of hope if the Nation's manhood will

A Perry Picture

JAMES RUSSELL LOWELL

> . . . walk unblenching through the trial-
> fires. . . .
> Tears may be ours, but proud, for those
> who win
> Death's royal purple in the foeman's lines;
> Peace, too, brings tears; and mid the
> battle-din,
> The wiser ear some text of God divine;
> For the sheathed blade may rust with
> darker sin.

The Biglow Papers, Second Series (including "The Courtin'") and his great eulogy to Lincoln in the "Harvard Commemoration Ode" best represent this period.

Gentleman Aristocrat

What Lowell had feared occurred: the sheathed blade after the war rusted with darker sin, indeed. As he watched the former humanitarians of the North subdue the defeated South, to the benefit of their own gain, he was shaken; then to witness the corruption and bribery in business circles and public

office being subject to organized "Rings" stirred him, in 1874, to condemn the

. . . public scandal, private fraud,
Crime flaunting scot-free while the mob applaud,
Office made vile to bribe unworthiness,
And all the unwholesome mess. . . .
—"Aggasiz"

Lowell likewise became increasingly disillusioned with emerging scientific dogmatism which, to him, seemed to be substituting fact and literalism for the time-honored approach to the physical world as beauty and awe. Believing that "there is something in the flesh that is superior to the flesh, something that can in finer moments abolish matter and pain," he wrote his beliefs into a long, stately poem, "The Cathedral," affirming his trust in a science which led him to see a divine

. . . Purpose, gleaming through
The secular confusions of the world. . . .

Seeing his Utopian ideals crushed, he wrote his friend William Dean Howells,

I feel every day more sensibly that I belong to a former age. A new generation has grown up that knows not Joseph, and I have nothing left to do but to rake together what embers are left of my fire and get what warmth out of them I may.

Still believing in Democracy as "that form of society in which every man had a chance and knew that he had it," finally his great hope, similar to Jefferson's, was in an aristocracy of talent and achievement whenever and wherever it might be found in the youth, regardless of birth or social station.

What we need more than anything else is to increase the number of our highly trained minds; for these, wherever they go, are sure to carry with them the seeds of sounder thinking and of higher ideals.

In 1877, Lowell was appointed minister to Spain as a reward for his political efforts. So successful was he that, in 1880, he was made minister to Great Britain. Of him Queen Victoria wrote that during her reign "no one had created so much interest or won so much regard." After having "the pick and run of the best society in the kingdom" for five years, he returned for the last time to his beloved Elmwood, there to find solace for his second wife's death, which left him an honored but broken man until his own passing in 1891.

The Personal Lowell

Throughout his life the magnetism and urbane power which people felt in Lowell's presence were not easily forgotten. Moses Coit Tyler, the eminent literary historian, met him for the first time in 1882 at the American Legation in London's Victoria Street:

My first impression was of the gracefulness and graciousness of the man; his elegance in dress and form; his manly beauty. As he told me, he was sixty-three years old; his dark auburn hair still abundant and rich, just touched with silver and parted in the middle. His eyes bright, his whole face mobile, aristocratic, refined. He is the perfect courtier and man of the world, dashed by scholarship, wit, genius, consciousness of reputation and success. His voice was very pleasant and sweet; his tones indescribably pleasant. His fluency in words perfect, his diction neat, pointed, with merry implications and fine turns. . . . His manners have the ease, pose, facility and polish of one who has got used to courts and palaces. I must say I never saw a more perfect gentleman.

One of Lowell's greatest legacies to us is the sheer pleasure he found in words, regardless as to whether he was lecturing wherever his fancy led him, to the delight of his Harvard boys; roaming about in his great library where he filled his destiny as "one of the last great readers"; assuming a role and maintaining it perfectly during an entire social evening; or writing spontaneously to those he loved. Consider the following excerpts from his letters as being nothing less than delight:

Elmwood, May 12, 1848

. . . Here I am in my garret. I slept here when I was a little curly-headed boy, and used to see visions between me and the ceiling, and dream the so often recurring dream of having the earth put into my hand like an orange. In it I used to be shut up without a lamp—my mother saying that none of her children should be afraid of the dark — to hide my head under the pillows, and then not to be able to shut out the shapeless monsters that thronged around me, minted in my brain.

Elmwood, January 11, 1853

My Dear Sarah,

You know that I promised solemnly to write you a letter from Switzerland, and therefore, of course, I didn't do it. These epistolary promises to pay always do (or at least always ought to) come back protested. A letter ought always to be the genuine and natural flower of one's disposition—proper both to the writer and the season — and none of your turnip japonicas cut laboriously out of a cheap and flabby material. . . . I do not like shuttle-cock correspondences. What is the use of our loving people if you can't let us owe them a letter? If they can't be sure we keep on loving them if we don't keep sending an acknowledgment under our hands and seals once a month? As if there were a statute of limitations for affection. The moment Love begins to think of Duty, he may as well go hang himself with his own bow-string. All this means that if I should never write you another letter (which is extremely likely), and we should never meet again till I drop in upon you some day on another planet, I shall give myself an anxious look in the mirror (while I am waiting for you to come down), and shall hear the flutter of your descending wings with the same admiring expectation as I should now listen for your foot upon the stairs. . . .

Cambridge, September 16, 1856

To. C. E. Norton:

. . . It seems to me as if I had never seen nature again since those old days when the balancing of a yellow butterfly over a thistlebroom was spiritual food and lodging for a whole forenoon. This morning I have had it all over again. There were the same cloud-shadows I used to race with — the same purple on the western hills — and, as I walked along, the great grandchildren of the same metallic devil's-darning needles slid sideways from the path and were back again as soon as I had passed. Nature has not budged an inch in all these years . . . one feels as if he were a poet, and one's own Odyssey sings itself in one's blood as he walks. . . . It is something to be able to say "I have been happy for two hours." I wanted to tell you, too, what glorious fall weather we are having, clear and champagney, the northwest wind crisping Fresh Pond to steel-blue, and curling the wet lily-pads over till they bloom in a sudden flash of golden sunshine. How I do love the earth! I feel it thrill under my feet. I feel somehow as if it were conscious of my love, as if something passed into my dancing blood from it. . . .

The Rustic Lowell

Although throughout his life Lowell read constantly in many languages to keep his literary sensitivities keenly alive, some of his own best-loved writings were written informally in the rugged, colorful New England dialect. His *Biglow Papers*, attributed to "Birdofredum Sawin," satirized sharply both the Mexican and Civil Wars and were immensely popular. Perhaps best known today is "The Courtin' "

which he dashed off at the printer's request to fill up a page. Its folksy charm is both strong and immediate:

God makes sech nights, all white an' still
Fur'z you can look or listen,
Moonshine an' snow on field an' hill,

All silence an' all glisten.
Zekle crep' up quite unbeknown
An, pecked in thru' the winder,
An' there sot Huldy all alone,
'Ith no one nigh to hender. . . .

The wooing proceeds, abashed yet strong, modest yet successful for all concerned. The authentic regional naturalness also saturates "Fitz Adam's Story" which Lowell worked on for decades:

"Well, there I lingered all October through,
In that sweet atmosphere of hazy blue,
So leisurely, so soothing, so forgiving,
That sometimes makes New England fit for living.
I watched the landscape, erst so granite glum,
Bloom like the south side of a ripening plum,
And each rock-maple on the hillside make
His ten days' sunset doubled in the lake. . . .
Ah! there's a deal of sugar in the sun!
Tap me in Indian summer, I should run
A juice to make rock-candy of, — but then
We get such weather scarce one year in ten. . . ."

Sir Launfal

This same radiant love of rural nature produced Lowell's most oft-quoted lines in the First Prelude:

And what is so rare as a day in June?
Then, if ever, come perfect days;
Then Heaven tries earth if it be in tune,
And over it softly her warm ear lays:
Whether we look, or whether we listen,
We hear life murmur, or see it glisten. . . .

Despite the just criticism that the two preludes are scarcely related to the poem itself and therefore mar its organization, "The Vision of Sir Launfal," through the decades, has well maintained its secure place in the hearts of America. It represents Lowell in his period of most intense belief in the brotherhood of man when brought together in equality and love through practicing selfless Christian giving.

Before Sir Launfal departs in search of the Holy Grail, he dreams that as he departs a leprous beggar spurns the gold coin he tosses him, then after Sir Launfal returns home, haggard and unsuccessful, the beggar again asks for alms, and Sir Launfal shares his last crust of bread with him, and the beggar is seen to be Christ. At once Sir Launfal awakens, gives up his quest, since he has found the Grail in his own castle. He then opens wide his castle doors, sharing his worldly goods with all mankind.

The final scene is most memorable. When, upon his return, the leper asks again for alms, Sir Launfal recalls his first haughty gift, and

. . . The heart within him was ashes and dust;
He parted in twain his single crust,
He broke the ice on the streamlet's brink,
And gave the leper to eat and drink,
'Twas a mouldy crust of coarse brown bread,
'Twas water out of a wooden bowl,—
Yet with fine wheaten bread was the leper fed,
And 'twas red wine he drank with his thirsty soul.

As Sir Launfal mused with a downcast face,
A light shone round about the place;
The leper no longer crouched at his side,
But stood before him glorified,
Shining and tall and fair and straight. . . .

His words were shed softer than leaves from the pine,

And they fell on Sir Launfal as snows on
the brine.
"Lo it is I, be not afraid!
In many climes, without avail,
Thou hast spent thy life for the Holy Grail;
Behold, it is here,—this cup which thou
Didst fill at the streamlet for me but now;
This crust is my body broken for thee,
This water His blood that died on the tree.
The Holy Supper is kept, indeed,
In whatso we share with another's need:
Not what we give, but what we share, —
For the gift without the giver is bare;
Who gives himself with his alms feeds
three, —
Himself, his hungering neighbor, and me."

The longer one reads Lowell the more apparent it becomes that he had throughout his life many sets of values; yet each justly represents another of the many realms of mid-nineteenth century America, for which Lowell served as spokesman. We may well conclude that in his variousness lies his real self, and his value and pleasure for us today.

Thoughts for Discussion

1. What qualities do you find in Lowell which would make him capable of first appreciating the greatness of Lincoln?
2. Do you feel Lowell's return to conservatism made him a better or a weaker man? a greater or weaker author?
3. Which of his writings that you know best catches the real personality of Lowell?

Social Science—The Place of Woman in the Gospel Plan

MOTHERHOOD

Lesson 5 — Homemaking, a Creative Calling (Continued)

Elder Ariel S. Ballif

For Tuesday, March 27, 1962

Objective: To help women realize the necessity of continued personal development. ". . . homemaking . . . is the sphere in which women can find the most happiness and render the most service" (Ellsworth, Annie M. *The Relief Society Magazine*, January 1957, page 4).

The Mother Role and Happiness

HAPPINESS is a product of creative and constructive living. Homemaking has to do with providing the family members with the kind of influence that will produce the greatest achievement, and, therefore, the most satisfaction for them. Happiness can be measured in terms of achievement. The central element in developing the proper attitude in the home toward achievement is the mother's influence.

1. Mother's Role Includes Responsibility for the Tangible Part of the Home Environment.

Previously in these lessons, we have referred to the mother as the managing director of the home. This has specific reference to the facilities and management of the physical features. The title implies a degree of economic ability. This ability contributes to the failure or success of the financial structure of the home. Mother should know how to get the maximum return for every

dollar spent. Such physical needs as food, clothing, heat and light, furnishings, comforts, and each child's necessities for school, recreation, and the unending miscellaneous list must be supplied without over-spending the part of the family income allotted for the home expenses. In other words, mother should be a financial wizard, to fulfill her economic role. She should seriously study the problem and become proficient in the wise use and handling of money. More unhappiness occurs in the average home over money matters than over almost any other single problem. The economic security and success of the average family are dependent in large measure upon the efficient planning and organizational ability of the mother.

The effectiveness of the home is expressed in its smooth-running operation. There are homes where everything seems just a little behind, where the family just does not catch up with things. The clock is always just one step ahead of their readiness. In a case like this, someone must establish a pattern that will facilitate the activities in the home. They may begin with a proper hour to retire, so that a new day can begin on time after a good night's rest. The hour of rising must be so arranged that there is time for the necessary preparations. It takes time to prepare the family for the day's activities. There should be time for the family to kneel in prayer. There should be time for the morning meal, properly served. To establish this facility requires a co-operative action from parents particularly, but from all members, as well, if it is to succeed. Both father and mother are responsible, but mother will have to assume the role of the starter. She has the management of the home and, in order for her planning to be effective, she must allow for the necessary time to carry out her plans.

Possibly the most significant tangible feature responsible for happiness in the home is the physical presence of mother. Both parents are vital to a successful, happy home life. But the fact that mother is there to say goodbye when the children leave for work, school, or play, and that she is ready and waiting with good food and a demonstration of her love in word and deed when they come home at noon or night, makes mother the pillar the children tie to from birth throughout their lifetime. Of course, the more father participates in the activities of the home the more he becomes a part of this anchorage of the family members to the home.

Recently the following figures were released about married women gainfully employed. Women who work out of the home cannot give the needed amount of their personal attention to the developing children. In the year 1900 there was about one in eighteen married women gainfully employed. By 1930 this had changed to one in nine. By 1940 it had changed to one in seven. By 1957 wives eighteen years or older, living with their husbands, had reached to almost one in three gainfully employed. One in two married women is a wage earner during the first year of marriage, while one in five is a wage earner after five years of marriage.

There are many reasons given why mothers work. The working

mother cannot be physically present with her family enough of the time during their waking hours. The results we do know are not for the best good of the family. One important cause of delinquency is the absence of mother from the home.

2. Mother's Role Includes an Intangible Strength and Influence.

These radiate from her personality as the warming rays of the sun — generally taken for granted, frequently unnoticed, and often unappreciated, but always there.

One is reminded that a tiny baby, unhappy in the arms of anyone else, is comforted in the arms of its mother. The child with an injured finger is relieved of the suffering by mother's kiss, and goes about his play. If mother's place is established on the basis of being always available with sympathetic understanding, the child will seek her in time of his need.

Mother is not only a comforter but a counselor and, more important, an ideal. A child's preference for a counselor in seeking advice and direction in life should always be his own parents. This will be the case if parents have developed a confidence and an assurance in their children by wise and judicious association with them from babyhood. Mother being more available naturally becomes the first contact when problems arise. This favored relationship should be shared with and evaluated by the father to insure the confidence and understanding of all concerned and to keep balance in the family unit. Counseling together is a safe method and, through it, dangerous and hasty decisions are often avoided.

Mother's great strength lies in her living representation to her children of the ideals, values, and moral standards she wants them to acquire. There can be no deviation in her own life from the teachings she gives to the children. The Savior impressed all who knew him with the fact that what he taught he practiced as his way of life. Children are constantly in strategic positions for observation of their parents. Often mothers who have not had the support of fathers in regard to ideals and standards, have been able to establish fine idealism and excellent patterns of behavior in their children because mothers were true to the teachings they gave their children. There is no one way to teach love, respect, patience, self-control, loyalty, humility, and all the other fine and desirable traits. Each mother, with sincerity and humility, will teach out of the richness of her experience, using the helpful things that man has learned through his generations of research and experience, and calling upon the revealed mind and will of God to set her standards and values straight.

We are always impressed by the statements of people of greatness when they refer to their mothers as their ideals and source of inspiration. They often attribute their success to their mothers. This is credit justly given. It should be more commonly expressed than it is. What a vital place and position of influence mother holds! Surely there is no substitute for her and no way of her avoiding the responsibilities of motherhood.

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3. In the Mother Role She Should Not Neglect Self.

Mother frequently loses herself in the work of the home, but she should never lose sight of her own development. She is a most essential element in the success of the home. She should be stimulated with interests that, at all times, demand the development of her best self.

Mother should always have a dynamic challenge. The monotony of routine in household chores has been classified as a form of housewife sickness. Endless routine may become drudgery without the mental alertness which grows out of an over-all challenge. Efforts to escape drudgery sometimes drive women out of the home with no object except escape.

Mothers should never forget the challenge that comes from a never-ending demand for personal charm. This does not refer to outward appearance only. Many women have emphasized their physical beauty, but failed to cultivate their minds or their hearts. This often makes a selfish, self-centered wife and a dull companion. Personal charm involves the total personality with an equal concern for the spiritual, physical, and intellectual development. Each area needs constant attention.

There are many ways of increasing one's efficiency in home management. This part of woman's assignment can always challenge a fertile mind. Ways and means of saving time, money, and in creating a new look with the old furnishings require real ingenuity.

There is a whole field of exciting new adventure in the advancement

of a mother's knowledge of effective child guidance. When families are young this knowledge can produce helpful assistance for the growth and development of the children. The interest in this area can continue even to the great-great-grandchildren.

The above mentioned challenging areas for self-development are still not the complete answer, though there is a world of value in them. But mother must have the great urge and encouragement to cultivate and express her own talents and capacities with a determined interest, an interest that challenges the best in her mentally and provides a feeling of achievement and recognition in her own right. This is not accomplished in one day or night. It certainly does not take the place of her great calling as a mother. As her efficiency improves the routine work of her home, she can spend more time in the stimulation and development of her talents. As the family grows up and leaves the home, this talent can develop into a most fruitful expression that fills the emptiness and keeps the activity of the mother on a high plane of effectiveness.

4. Mother's World Is a Changing and Expanding One.

To the woman there is a special meaning attached to the terms "changing and expanding world." Changes begin when she begins housekeeping. Her contact with the world outside is reduced, and her home activities become the center of her attention. Her husband continues with his established pattern of business or profession with the usual contacts. This should moti-

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vate a wife's interest in her own talents and abilities. This is not a selfish interest but a desire to cultivate and develop all the gifts she has to enhance her homemaking.

She really directs her life in harmony with that of her husband. She becomes more or less dependent upon him for her security. If she works outside of the home an additional problem in the process of adjustment must be made since she builds a feeling of independence and security in herself.

The point is that a new world of activity is developing. In it she must find a moment for the development of her special interests, for the expression of her talents.

Change, then, begins with marriage. It continues with each cycle of married life. During the baby period the fascination of the adjustment of father and mother to the children as they come along can be most consuming, for they cannot treat each child the same, and their struggle to meet the different demands of each personality may consume their interest and energy. Here is a place where a mother's personal development may give way entirely to the demands of her family.

Yet mother must always keep in mind that someday the children will grow up and leave home. The regular development of her talents will enhance her homemaking and is a necessary preparation for the future.

The time of leaving for the children begins gradually. They first meet their play group outside the home, then the school group, and then the community at large. Now mother shares with others the stimulating and influencing of her children. This shift to the outside

world never lessens but gradually increases. Mother's work of planting ideals and values must be well done in the early years.

By the time the children begin to leave, and time-saving appliances have accumulated, providing mother with free time, she should have developed interests of her own that have been kept alive by practice and expression, ready to take over. If she is to be happy, her life must be as full as ever with useful activity demanding the best of her ability and talent. Hobbies may turn to full-time pursuits as time becomes available. Talents may blossom forth to fill what might otherwise be an empty and unhappy life.

One mother, now eighty-six years old, who reared a family of ten children, lost her husband at sixty, but throughout her life she cultivated her artistic ability. As the children grew out of the home, she filled her hours with beauty of her own art. During the years her love for art filled the emptiness in her life, and it has challenged the best of her and will continue to do so for the remainder of her life.

There is a direct relationship between a mother's personal stimulation and development and the art of creative homemaking.

Thoughts for Discussion

1. What is happiness?
2. How does the mother contribute to the economic welfare of the family?
3. What is the most effective way of teaching values, ideals, and standards to children?
4. How can parents become effective and accepted counselors for their children?
5. Why should mothers spend time in development of their own talents?
6. Does a mother have time and need for intellectual development?

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